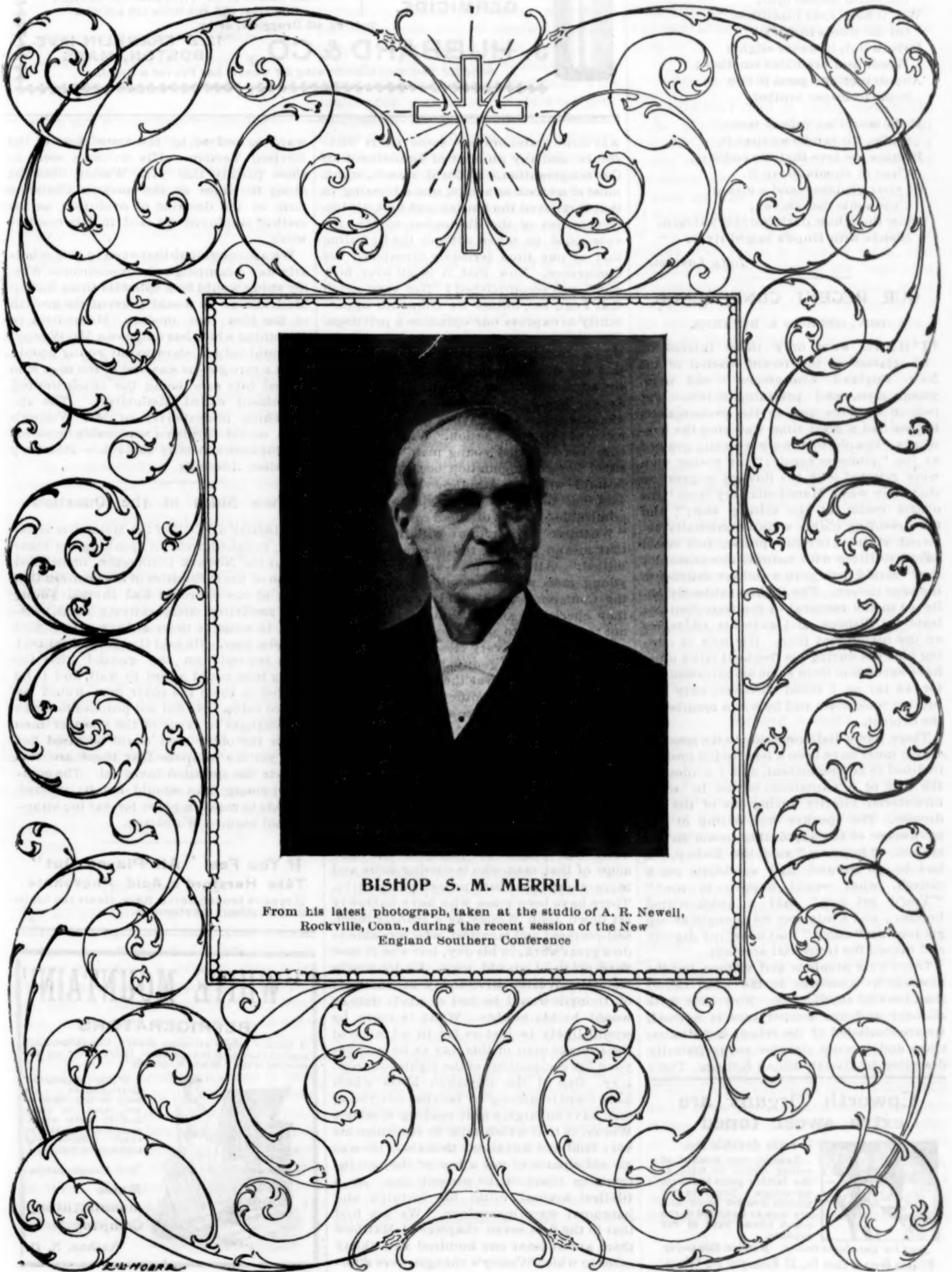


LIBRARY OF CONGRESS
RECEIVED
MAY 2 1902
WASHINGTON, D.C.

Zion's Herald

WEDNESDAY, APRIL 30, 1902



BISHOP S. M. MERRILL

From his latest photograph, taken at the studio of A. R. Newell,
Rockville, Conn., during the recent session of the New
England Southern Conference

THREE OLD SAWS

If the world seems cold to you,
Kindle fires to warm it;
Let their comfort hide from view
Winters that deform it.
Hearts as frozen as your own
To that radiance gather;
You will soon forget to moan,
"Ah! the cheerless weather!"

If the world's a wilderness,
Go, build houses in it.
Will it help your loneliness
On the winds to din it?
Raise a hut, however slight;
Weeds and brambles smother;
And to roof and meal invite
Some forlorn brother.

If the world's a vale of tears,
Smile, till rainbows span it.
Breathe the love that life endears,
Clear of clouds to fan it.
Of your gladness lend a gleam
Unto souls that shiver;
Show them how dark Sorrow's stream
Blends with Hope's bright river.

— Lucy Larcom.

OUR RECENT CONFERENCE

REV. GEORGE S. BUTTERS.

THERE were only three interesting classes in the recent session of the New England Conference — old men, young men, and presiding elders. The rest of us were not in the performance, but we had a good time watching the fireworks. The old men were worthily praised as the "pioneers heroic;" the young men were rejected with the flowery suggestion that there was a Macedonian cry from "the ornate realm of the setting sun;" and the presiding elders were occasionally referred to in doubtful praise, but could afford to listen with natural meekness, for they carried their pains and are entitled to the blue ribbon. The Bishop evidently believed in the removal of the time limit, at least for Bishops, and gave his addresses on the instalment plan. His way of closing his eyes during his frequent talks must have saved him from some embarrassment, for, as far as I could discover, only one brother took notes and he was a member of the cabinet.

There was a ludicrous side to the session, which must have been a feast to the brother inclined to be despondent, and I confess to the loss of a pantaloons button in some ministerial hilarity during one of the addresses. The speaker was telling of the advantage of the appointing power in our system. "Suppose," said the Bishop, "I had to go around and candidate for a church, what would happen to me?" "You'd get left," said a quick-witted brother; and a minister we thought asleep groaned an "amen" that upset my dignity and caused the trouser accident.

There were prophets and visions, but the message to some was in the wind rather than the still small voice. Now that it is all over and our temperature is normal, we are reminded of the school-boy discussions and lyceum debates so graphically described by the late Elijah Kellogg. There

Epworth Organs are extra sweet toned



Send for Catalogue to-day. Mention this paper.
Williams Organ & Piano Co., 57 Washington St., Chicago

—extra durable too. Besides, our method of selling direct, on trial, at the factory price is a great advantage. You save the middle dealers profit and are sure to be suited or the organ comes back at our expense.



DR. HUBBARD'S
Trade VEGETABLE Mark
GERMICIDE.

The Best Family Remedy on Earth!

Is a Positive Cure for
CATARRH, DIPHTHERIA,
BRONCHITIS, TONSILITIS,
SCARLET FEVER, ALL
THROAT TROUBLES
and all

CONTAGIOUS DISEASES.

Take no other "just as good." There is no other just as good. THIS HAS NO EQUAL! One trial will convince the skeptic.

Sold by all Druggists, or by

J. HUBBARD & CO., 12 Z FRANKLIN AVE.
BOSTON, MASS.

Send for Testimonials Showing for what it has Proved a Specific.

was some grand oratory, some pious buncombe, and any amount of amusement for the congregation. A florid speech, which most of us took as a joke, was a blessing in that it relieved the tension and took all bitterness out of the discussion, so that the vote could be taken without the ill feeling that at one time seriously threatened the Conference. Now that it is all over, how much was accomplished? Not very much that I can see, unless we count an opportunity to express our opinions a privilege. The young men went to the places the elders had planned for them. There is just as much crowding by this method as by admitting them. Next year they will appear again, for they have passed their examinations and have a prior claim because of this year's action. With them will come several other young men who are entitled to recommendation because of their faithful work as supplies. It ought to be said that the spirit of the young men was admirable. Three of them came and said, "We think we ought to withdraw, for by that means perhaps the others can be admitted." All honor to a splendid class of young men who accepted the decision of the Conference in a manly spirit; and if they cherished any bitterness they have not revealed it to one who rejoices in the privilege of being very close to them. The session of 1902 will go into history as a Conference of talk. It was the most wearisome of a quarter of a century, and some of us hope never to see its like again.

Somerville, Mass.

A Wesley Revival

"JOHN WESLEY — Anticipator," is the title of a thoughtful article which recently came under our view. It dealt with some of the phases of the character of that man who is coming more and more every year into proper perspective. There have been some who have narrowly set down John Wesley as a zealous bigot, self-centered and fanatical, who was able to do a great work, in his day, but who is now very much of an old fogey. Undoubtedly were Mr. Wesley alive today his methods of thought would be just as up-to-date as would be his clothes. What is more, he would likely be just as far in advance of the average man of this day as he was beyond his companions of the eighteenth century. One of the mistaken ideas which have crept in among us because our young men have so largely quit reading Wesley's Works, is that which fails to recognize his very bold and advanced thought. He was an anticipator of not a few of the revolutionizing ideas of the present day. As a Biblical textual critic his learning and judgment were marvelous. We are told that in the first seven chapters of Matthew there are at least one hundred and thirty cases in which Wesley's changes were after-

ward agreed to by the translators of the Revised Version. His writings seem to show plainly that Mr. Wesley thought along the lines of the modern Christian form of the doctrine of evolution as the method employed by God in His creative work.

We are convinced that even in this scholarly day a campaign of conscientious Wesley study would be a splendid thing for our Methodism. It would prevent the growth of the idea that modern Methodism is something which has outgrown Mr. Wesley. It would help to show to our young people what a rare genius was that of the man who guided into safe being the much-needed movement called Methodism. The approaching bi-centenary of Mr. Wesley's birth would furnish a seasonable opportunity for such a Wesley revival. — *Pittsburg Christian Advocate.*

Two Sides of the Question

BISHOP JOYCE of the Methodist Episcopal Church, in speaking the other day at the Newark Conference, mentioned as one of the difficulties of his position that some of the churches had invited young men receiving comparatively small salaries to come to them at increases of \$500 or \$600 a year. He said that he had refused these requests on the ground that the young men could afford to wait, and if he acceded to them the older men would be pushed aside. He did not propose to make any changes in favor of the younger men unless the older men could be cared for. And yet we suppose that there are two sides to the question involved. The competent young man should not be pushed one side to make a place for the incompetent old man. — *Watchman.*

If You Feel "All Played Out"

Take Horsford's Acid Phosphate

It repairs broken nerve force, clears the brain and strengthens the stomach.

"WHITE MOUNTAIN"

REFRIGERATORS

A million people are using them! Count Economy against Cost and the cheapest Refrigerator on the market is the "White Mountain."



"White Mountain" Refrigerators are easy to buy, easy to use, easy to clean, and to keep clean, and convenient in every possible way that can be desired.

Sole Manufacturers.

Maine Manufacturing Company,

Nashua, N. H.

Zion's Herald

Volume LXXX

Boston, Wednesday, April 30, 1902

Number 18

Zion's Herald

CHARLES PARKHURST, Editor

GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

Price, \$2.50 a year, including postage
36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Final Review by the President

THE President is deeply impressed with the importance of a thorough investigation of the charges against certain soldiers in the Philippines, as noted last week, and has decided to review the findings himself. This has necessitated the dissolution of the court convened by General Chaffee, and the organization of one by direct order of the President. The same men are named as were designated by the commanding general, but the change will make the President the reviewing officer in place of General Chaffee. By this method all suspicion of deception or "whitewashing" will be removed, and the final verdict will command the confidence of the public. General Chaffee is relieved of the very embarrassing duty of judging an officer who was under his immediate command when the acts complained of are alleged to have been committed. This is the first instance since the war in the Philippines began where full authority in passing upon court-martial cases has been removed from the general in command and transferred to the War Department in Washington. It has caused quite a stir among officers in the Philippines. It means that American soldiers must not employ the tactics of barbarians in dealing with the Filipinos.

The Beef Trust

NEVER before in the history of the country have the people been brought squarely face to face with the sinister power of a general monopoly. There have been temporary "corners" on various commodities, but they were soon broken, and the populace escaped prolonged suffering. The meat combine, however, reaches in all directions, and the only hope of breaking it seems to be to send its promoters to the Federal penitentiary. For the last ten or fifteen years the packers have been steadily working to crush out small dealers in the cities and to gain control of the cattle ranges of the far West. The general plan pursued has been to establish a shop by the side of an independent dealer, and undersell him a

few cents on the pound until he is forced to close up. Thus the weaker men have been driven out, and all retailers are compelled to buy their supplies from a few packers. Likewise the cattle-raisers are forced to sell to the same men. This enables the packers to dictate what they will pay for live beef and what the consumer shall be charged by the retailers. It is a most iniquitous arrangement because there is no recourse to independent slaughter houses. There was much anxiety in Washington when the trust began to manifest its power by advancing prices. The uneasiness was occasioned by the fear that it was beyond the reach of the law. Attorney General Knox did some of the best work of his life between April 4 and April 24. With the aid of capable assistants he made a careful preliminary investigation, and satisfied himself as to the strength of the Government's case. On April 24 he said to the President: "I think we have sufficient evidence to warrant action in the matter of the beef trust." He was promptly directed to proceed, and at this writing the powerful legal machinery of the Federal Government is being set in motion against the combine.

Weaknesses of Some Notable Men

IT is lamentable that a few of the politicians and soldiers who have achieved some reputation are showing the infirmities of common mortals. In several instances of late there has been revealed a sad lack of that fine quality of discretion which is always the better part of valor. General Funston, for instance, won distinction in the Philippines, but fell into the fatal snare of loquacity when he began to play his part as an after-dinner speaker before American audiences. He was too free with the expression of his opinions and his criticisms of men and measures. The climax was reached when he said that the able and revered Senator Hoar was troubled with a "superheated conscience." President Roosevelt promptly ordered General Funston to "cease further public discussion of the situation in the Philippines." Like others in the army and navy who have been silenced by the man in the White House, Funston promptly obeyed. He is now in a place of retirement somewhere in Colorado, where he is putting in his spare time writing letters of regret to organizations that had engaged him as speaker of the evening. Recently at the capital Senator Money of Mississippi got into a fight with a street-car conductor over a fare. During the scrimmage the conductor's thumb was cut and Money badly pounded. On the same day Senator Clark of Montana was arrested for running his automobile faster than the

law allows. It would seem, from these incidents, that there is not very much advantage, after all, in being a statesman or hero.

Places for Young Scientists

A GREAT deal is being said on the platform and in the press about the utility of a college training in fitting a young man for success in commercial and industrial life. Some of the opinions expressed are wise, and some are otherwise. It is noticeable that the old-time contempt of the successful man of affairs for the college-bred youth is passing away, and that the self-educated men are beginning to appreciate the value of a trained mind and specialized knowledge on the part of the young men who are trying to make a place for themselves in the world. It is dawning upon business men that the scientific course — the one generally considered most useless from the money-making standpoint — is exceedingly valuable. Such knowledge is increasingly in demand because of recent developments and changes in manufacturing processes. Chemists especially are wanted. Mention of this fact was made in these columns several months ago. Now lucrative government positions are being opened to scientists. A dozen or more will soon be appointed as "scientific assistants" in the Department of Agriculture at salaries ranging from \$1,200 to \$1,800. They will be employed in the development of various lines of research in chemistry, horticulture, plant-breeding, pomology, entomology, and other subjects.

Making a Saint

CANONIZATION in the Roman Catholic Church is a solemn declaration that a certain person, who has been eminent for religious zeal and faithfulness during life, possesses a special glory in heaven, on account of which he is proposed to the veneration of the church. There are three stages in the process of passing from the rank of common believers to that of a place in the Roman calendar. The person is first declared "venerable," then "blessed," and finally "saint." Advancement from one stage to another depends upon the degree of miraculous power manifested by the invisible saint through his remains and tomb. These take the form of cures wrought upon visitors to the burying place. Another evidence of merit is that the bodies of saints when exhumed many years after death show signs of extraordinary preservation. Thus far only one person worthy of beatification has been found in the Western hemisphere — St. Rose of Lima, the Peruvian saint who was canonized several years ago. Bishop Neumann, of Philadelphia, who died forty-two years

ago, is now in process of canonization. Soon after his burial in St. Peter's Church, Philadelphia, stories of miraculous cures wrought at his tomb gained currency. So persistent were these claims that they were brought at last to the attention of Rome and an inquiry into the facts instituted. The evidence was so satisfactory that in 1896 the prelate was declared "venerable." The second important step was taken on April 22, when the body was exhumed for examination. It was uncovered in the presence of a church court convened for that purpose, identified, transferred to a new casket, and the tomb sealed by Archbishop Ryan. A statement was made by a member of the court to the effect that the body was in a remarkable state of preservation. The hands, folded across the breast, were perfect and the feet equally so, the flesh being firm, though of a dark gray color. Before the Bishop can be declared "blessed" there must be at least two more miracles at his tomb, which must stand the test of a most rigorous examination. When the degree of canonization is issued a magnificent ceremony will be held at St. Peter's in Rome, at which the Pope will officiate in person.

Owner of the World

THERE have been prophets in the past, and as a matter of fact they are not all dead yet, who say that the time is drawing near when one man will own the world. Cecil Rhodes is accused of having harbored such an ambition and of having given shape to it in his Jesuitical scheme to organize all the rich men into an international syndicate for the purpose of promoting peace by the industrial and commercial serfdom of the millions who did not happen to be rich. If such a combine could be effected, the richest man in it would practically control his associates, and thus become the ruler of the race. Since Rhodes died, and the sentimental praise caused by his will has subsided, J. P. Morgan is looming up as the possible Croesus of the Twentieth Century. His fame has invaded the land of the Rothschilds, and both Europeans and Englishmen are afraid he has designs upon the entire Eastern hemisphere. He is truly a remarkable man and his operations are stupendous. At the present moment he is the presiding genius of the Northern Securities railway combine; is a controlling factor in the Steel Trust; last week he completed a combination of Atlantic steamship companies; this week the report comes from London that he is to be the financial backer of a street railway syndicate in that city to the extent of many millions of dollars; another report comes from China that he is preparing to develop a railroad system in that empire. Mr. Morgan is probably the foremost personality in the financial world today, but there is little likelihood that he will ever become the "owner of the earth." In all of his gigantic operations in which he juggles so deftly with millions of dollars, it must be remembered that it is not all his own money. He is simply an agent for investors who are desirous of profiting by his sagacity. He has won unlimited confidence, and therefore can command credit amounting to

billions. He makes money for himself and for his clients, but thus far he has not been accused of doing so by crushing other people, which cannot be said of very many Napoleons of finance.

Education in the South

A BETTER day has dawned for education in the South. A comprehensive plan has been formulated which deserves to be ranked with the truly great undertakings of the new century. What the Federal Government cannot do in the matter of fostering common education, will be done by the "General Educational Board" recently organized, which will operate throughout the United States under authority of a Federal charter. Its purpose is to develop the district school and help the higher institutions wherever there may be need. It will not confine its benefactions to any one locality or race. The South is receiving first attention. Whites as well as blacks will be helped. Great care is being taken not to develop pauperism. To avoid this evil, Southern communities will be required to levy school taxes, collect and distribute the same impartially, and then for every dollar given by private parties the board will give another dollar. The movement has been inaugurated with a fund of \$1,000,000 in cash, which was given outright by John D. Rockefeller, to be spent as the board thinks best. Further donations are expected from the same source and from other wealthy men. They should give millions, because this board with its careful management will do much to solve the great problems of race and ignorance in the South. The General Educational Board was projected by William H. Baldwin, Jr., president of the Long Island Railroad, who has enlisted a number of far-seeing students of social conditions, among them being Dr. Albert Shaw, Dr. Daniel C. Gilman, Morris K. Jesup, Robert C. Ogden, Walter H. Page, and Dr. J. L. M. Curry. Rev. Dr. Wallace Buttrick is executive secretary, with headquarters in New York.

North and South Unite

THE fifth annual conference of education in the South was held at Athens, Ga., last week, in response to an invitation extended by the Georgia legislature. It was attended by public men, teachers, editors, and business men from all parts of the South as well as the North. Prominent among the visitors from the North were sixty-five men and women who were on a tour to visit the Negro schools of the South and to gather other information about the educational needs of that section. Officers of the recently organized General Educational Board were the leaders in the conference. Among the principal Southern speakers were Governor Aycock, of North Carolina, and Hoke Smith, president of the Georgia Senate. They both took strong ground in favor of the education of the masses in the South. The general sentiment developed throughout the conference was that more attention should be devoted to the illiterate whites than has been given in the past. Perhaps the most significant feature of the gathering was the general willing-

ness exhibited by leading Southerners to unite with Northerners in improving the general educational system of the Southern States. The popularity of the educational conferences is fully attested by the fact that invitations for holding the next session were received from numerous widely-separated cities.

Danish Treaty Ratified

BY a bare majority of four votes the upper house of the Danish Parliament, on April 23, ratified the treaty for the sale of the Danish West Indies to the United States, which has been under consideration for several months. It will now be returned to the lower house, and as it has already been endorsed by that body, there is no expectation of further delay. During the final debate the Foreign Minister read a telegram from four hundred planters and merchants of the islands, urging immediate ratification, setting forth that the condition of the islands was critical, and asserting that the sentiment among the inhabitants was strongly in favor of the sale.

Noiseless Boiler Work

IT may sound preposterous to say that huge water tanks of boiler iron three-eighths of an inch thick could be cut into small pieces without a deafening noise, and yet it has been done, thanks to the progress of electrical science. The tanks were located on one of the top floors of the Auditorium building, Chicago, and were used in connection with the elevator system. Hydraulic pressure was abandoned and steam substituted as power in running the elevators; then came the question of getting the tanks out so the space could be used for other purposes. It was utterly out of the question to cut them up with hammer and chisel because of the noise that would be caused by that process. At length science came to the aid of the perplexed contractor. One side of the incandescent lighting circuit of the building at 110 volts was connected with one of the tank shells, and the wire of the other side attached to a carbon pencil or electrode held in the hand of an operator. When the pencil was applied to the iron plate an intense heat was developed which readily melted the metal. The shells were cut at the rate of about one foot in two minutes. This method produced a blinding light. The man who handled the carbon wore three pairs of blue goggles with pieces of black cloth between the lenses, yet thus practically blindfolded he was still able to see with sufficient distinctness to do the work.

Corporation Taxes in Nebraska

THE development of a strong public sentiment in favor of the increased taxation of public service corporations has been noted with interest. The action taken in Illinois and Ohio has already been mentioned in these columns. Nebraska now belongs in the same classification. On April 23 the supreme court of that State granted a writ of mandamus which directs the city council of Omaha to reconvene as a board of equalization and hear complaints against the alleged low assessments of public service corporations of that city, and declares that

these corporations shall be assessed on the same basis as private property. They must pay taxes on all they own, and not deduct the amount of their bonded indebtedness from the valuation of their holdings. The opinion affects the entire State and is not appealable.

French Elections

AS is so often the case in the United States, the chief issue in the French elections, which began last Sunday, was a man — M. Waldeck-Rousseau, who for two and a half years has been Premier of France. This is an exceedingly long time for one man to hold that trying office. The districts heard from give the Premier a majority of 85, but 18 of the number are militant socialists, who, it is said, will give very loose support to the government. There will be rebalotting on May 11 in those districts where no candidate received a majority. The final result cannot be announced until after that date. However, it is practically certain that the present ministry will be fully sustained. This means that the policy of the government in forcing the religious orders to comply with the civil law relating to associations or leave France, is generally approved.

Trouble with the Moros

THE island of Mindanao, the most southern and next to Luzon the largest of the Philippine group, is inhabited by the Moros, a strong and warlike tribe supposed to be descendants of the original Moors. Until recently they were not a factor in the Philippine problem. Several Americans who visited this island on an exploring expedition were murdered by the natives, satisfaction was demanded by General Chaffee, the Moros were defiant, a detachment was sent against them, several engagements were fought, and for a time it appeared as if it would be necessary to invade the island with a large expedition. At this writing negotiations are in progress looking toward a peaceful settlement of the trouble. The most serious feature of the case is that the Moros are Mohammedans, and are under the full sway of the blind fanaticism of the Moslem faith. A conflict with them would become a "holy war" — the bloodiest kind of a war — and as they number about half a million and are splendid fighters, it would be a very serious affair for the United States. Colonel Guevarra, the insurgent leader in Samar, has agreed to surrender; also an independent column of 3,000 bolomen and 28 riflemen on the same island have agreed to quit fighting.

Unfinished Business in the Senate

NO action has been taken upon the Cuban reciprocity bill passed by the House by a combination of Republicans and Democrats. Attention was diverted from the bill itself for a few days by the charge that the sugar crop is not owned by the producer in Cuba, but by the Sugar Trust, and that the trust would reap the benefit of any reduction in tariff this year. The Senate has appointed a committee, headed by Senator Platt of Connecticut, to investigate this matter. Senator Hawley, chairman of

the committee on military affairs, has introduced a bill to increase the efficiency of the army, which is directly opposed to the one prepared by Secretary Root. It eliminates the general staff idea and makes the commanding general of the army commander in fact as well as in name. This action is accepted as an indication of a revolt in the Senate against Mr. Root, and the development of a faction composed of Senators who sympathize with General Miles. The Nicaragua Canal question appears to have been buried beneath other matters which seem to be of more pressing importance. The Philippine temporary government bill is still being debated in the Senate. So little interest is taken in it that often a Senator who has prepared himself for a big speech is obliged to deliver it to a small audience of weary Senators.

General Smith's Defence

AN unexpected course has been adopted by General Smith, who is being tried by court-martial in Manila on the charge of unnecessary cruelty in dealing with the Filipinos. He admits that he gave the order to "kill and burn," but that he was acting under instructions from his superiors. Thus he shifts the responsibility to General Chaffee, who, it is said, will justify himself by claiming that the general plan of the campaign in the island of Samar, as reported by him to Washington, was formally approved by the Secretary of War. It appears that the methods have been exceedingly drastic, if not positively inhuman; that the American public disapproves of such methods of warfare; and that the people will insist upon the blame being fixed where it belongs.

Lord Kelvin's Visit

LORD KELVIN, the distinguished Englishman who is regarded by scientists as the foremost physicist of the world, is visiting the United States in company with his wife, Lady Kelvin. For fifty-three years Lord Kelvin held the post of professor of physics at Glasgow. His inventions and discoveries are important factors of modern progressiveness. In the laboratories and workshops of the world may be found his reflecting quadrant and absolute electrometers. Navigators are indebted to him for a compass of utmost trustworthiness built of several thin parallel needles poised in silk netting, and a sounding machine of unapproached ingenuity. He is likewise the deviser of the absolute scale of temperature. His name and fame are intertwined with that of Cyrus W. Field in the construction of the first Atlantic cables. As electrical engineer to this great undertaking he invented the mirror galvanometer and the siphon recorder which render perfectly legible the feeble pulses which beat beneath the ocean. In 1876 Lord Kelvin (then Sir William Thompson) visited the Centennial Exhibition at Philadelphia as a judge. On that occasion he gave his unqualified endorsement to the first telephone of Alexander Graham Bell. He has since watched with deep interest the development of electrical science in the United States. He served as consulting engineer in planning the huge installation at Niagara, and in a recent speech at the recep-

tion tendered him at Columbia University he expressed the opinion that the Falls "would be more beautiful still if those waters fell upon turbine wheels every one of which was turning the wheels of industry." He thinks one of the greatest of recent achievements is wireless telegraphy, and predicts that the time will come when messages will be sent across the ocean by this method.

Threatened Revolution in Russia

RUSSIA appears to be on the eve of a revolution. The outbreaks noted last week have been followed by destructive riots in the provinces of Pollava and Kharkoff. Eighty estates have been sacked and a large amount of property destroyed. Land-owners and their helpers are fleeing for safety. The agitation at Moscow is so serious that the Czar has relinquished his intention of spending the Russian Easter in that city. Alarming symptoms of revolutionary agitation have appeared among the officers and privates of the army. Many persons suspected of conspiracy in connection with the recent assassination of M. Sipiaguine have been arrested. General Vannovsky, the Minister of Education, has resigned. It is understood that the immediate cause of Gen. Vannovsky's resignation was the failure to obtain support among the higher officers for his project to reform secondary education, which he wished to be of a more modern character.

Christian Colony for the Stockyards

QUITE a number of earnest students of social reform hold that if Christian families would live in the neighborhoods populated by laboring people and others not within the pale of the church, in place of isolating themselves from such surroundings, they might exert an uplifting influence and inspire the less fortunate with the power of Christian hope and ideals. The theory is a beautiful one and worthy of encouragement, but its practicability depends entirely upon the Christians who are to furnish the example and do the inspiring. If they can divest themselves of false notions as to the distinctions between themselves and those whom they seek to serve, they may be able to accomplish some good. Otherwise they will fail, because the American laboring man, even if foreign born, is quick to detect and resent any tender of help that savors of condescension or perfunctoriness. Experiments of this kind are being tried in several of our metropolitan cities. The latest proposition to establish a Christian colony comes from Chicago. A divinity student of Chicago University, backed by a professor in the department of sociology, is the leader of the movement. The stockyards district has been selected as the field of operations. Several families have already agreed to take houses in that locality, and the promoters are confident that quite a colony will soon be developed. Non-sectarian religious services in general will be the new feature of this settlement. The young man in charge says: "We believe that the weak point of the settlement work now being done is that the residents do not give the same inspiration of Christianity which takes them into this field."

IMPROVING THE ROADBED

RAILROAD experts appear to be coming to the opinion that while in future years a certain amount of progress may be expected in the line of increasing the power, if not the weight, of locomotives, the chief improvement is yet to be looked for in the direction of the straightening of the tracks and the bettering of the roadbed. We have now almost enough tracks in America, but what is urgently needed is the improvement of those already laid. Solider and smoother roadbeds are demanded. Such well-laid and firmly ballasted tracks are not a luxury merely, but a necessity, if long and heavy trains are to be run from point to point with safety and despatch.

There is a lesson here which may be applied to the practical conduct of life. Too often the track over which one travels in thought and action is rough, uneven, or perhaps treacherous and unsafe. There is friction and jar and jolting as we go along because we have not laid our plans with deliberation and precision, because we have not attended to the details of character construction, or because by want of system and method we have exposed ourselves to absolutely needless worry and waste and want. What is called "nervousness" is often but an excited condition of the mind which results from being suddenly called upon to do hastily and imperfectly tasks which by forethought and method might long before have been quietly and smoothly engineered to a successful issue. Many people rush along in slam-bang style, like cars swaying and jolting over a rough and unstable track, desperately trying to catch up with their duties, or to get out of the way of some one who is pursuing them with criticism or censure, but meanwhile burning up the vital fuel very fast, and in imminent danger of jumping the track or of colliding with some other worker equally impulsive, careless, and unmethodical. Such "wild-catting" is perilous and profitless business, such haste makes waste, such thoughtlessness invites mental and moral shipwreck.

The proper course is intelligently and laboriously to improve the roadbed of routine day by day, by patient attention to the details of duty and by rigorous self-discipline, so that gradually, by force of acquired habit, smooth, swift and telling action will be facilitated along the lines in which the life-work lies — the trains of thought can run rapidly and to their proper destinations, and the merchandise of civilization be carried to points where it will do the most good.

There is great need both in private and in public life for the development by careful training of the powers of individuals and of society so as to obtain a higher degree of "efficiency," as the engineers say, for every ounce of energy expended or time put in at the tasks of life. Almost everything that is now done at all could be better done if more time and thought were bestowed on the problem how to do it. In addition to all the ologies that are now being taught in the schools, we would like to add the study of methodology, or the science of ways and means. It pays in life to take heed not only to one's point of aim, but also to one's proc-

esses. By patient drill and discipline better habits may be developed in individuals and nobler customs in society, inducing an increased tendency to do the right thing in the best way, so that gradually an improved "heredity" will result, making it easier for those who come after us in the world to run along that line of progress, as over an improved roadbed, toward the higher ideals which God has in view for the race. There is many a now crooked piece of track in social, political or commercial usage that needs to be straightened, many a steep grade in citizenship up which multitudes now toil with difficulty that needs to be reduced, many a dangerously sharp curve of popular practice and prejudice that should be done away with, many a treacherous trestle or unsettled section of track that needs to be thoroughly established by moral teaching and ballasted with religion. The great question in a republic is this problem of maintenance of moral way. The highways of commerce should become the highways of Christian civilization, and to that end the roadbeds of social and civil procedure must be constantly undergoing repairs and improvements.

The theological roadbed and tracks especially need reconstructing. Very much that was worked into them when they were first made has become antiquated and obstructive. Ties are decayed, rails in many cases are of iron instead of steel, bridges of wood instead of iron and therefore unsafe; curves need to be straightened, grades leveled, and switches at stations and intersections furnished with the latest modern appliances. Simplicity and directness of aim, simplicity and durability of construction, and positive assurance that the road is to run clear to the place of desired destination — these are the ultimate essentials. Reduced to theological terms, the certainties of a theological roadbed are all found in Jesus Christ, the one way and the sure end. The process of reconstruction is wholly in the interest of the kingdom of God. Let no one, therefore, misapprehend the good work that is going on.

YOUNG PEOPLE'S PROBLEMS

There is some truth in the complaint which was lodged with a pastor not long ago by one of the older members of the church. "Everything in our church," she said, "seems to be planned and its value estimated by the relation that it will bear to the young people. Are there no others in the church who have problems and needs?" The woman who asked the question was not unsympathetic or jealous. She was simply seeking for the right emphasis in church work.

It is true that we have perhaps been laying too much expressed emphasis upon the young people in the churches. But, on the other hand, it is true that just now the problems that the young people must face are peculiarly difficult and call for an unusual amount of sympathy and help on the part of the pastor and the adult members of the churches. The young people of today are coming into the possession of their ideals and the formation of their fundamental conceptions of life at a

time of readjustment in all lines of thinking. Their starting-point must be different from that of their fathers. The truth is seen from a different angle, and it is stated in different terms. The results of the scientific discoveries, the changes in the view of the world, the enlargement in social horizon, within the past twenty years even, make the problem of the young person in religious thought different from that of his parents. They fail sometimes to understand him, and he fails to see how they can do so and still love him. And so there is need of larger sympathy on both sides. An adult who never was obliged to face the world from the standpoint of the development theory taught in the scientific schools cannot see how the idea of a personal God, reached by him so easily, must come at the end of the mental struggle to his boy, who has been busied with the study of force and tendency. The young man who is wrestling with the fundamental questions in religion is often provoked that an older person seems to hold as self-evident truths those conclusions toward which he is groping.

We do need more sympathy with the problems of the most honest and thoughtful of our young people who are wrestling with these fundamental questions. If they sometimes seem to handle critically the truths which seem to us to be infallibly settled and very sacred, let us not forget that this critical temper is a part of their training in the schools.

There is just one thing to be done. It is to keep them loyal to the great moral truths which ennoble the soul. Character no less than the intellectual processes is the organ of spiritual knowledge. The promise that the pure in heart shall see God does not refer to a vision to be vouchsafed to the mystic. It means the inevitable end of the process of soul purification. And he is a wise leader of young people who realizes their problems, and yet holds them true to the moral verities and spiritual tasks in which the final attainment of strength and certainty will be reached.

A Phenomenal Town

IF you look in your gazetteer for the town of Millinocket, Maine, you will probably not find it; and yet there is, embowered in the forests of Maine, about half way between Bangor and Caribou, a very lively and thriving town of that name. Today it has a population of nearly 3,000, with paper mills that make 250 tons daily, new houses built after modern architectural plans, a fine school building in which over three hundred bright and promising children are being taught by as good teachers as can be found in New England, a modern hotel possessing all needed conveniences, even to a regular orchestra which plays during meals and on other festive occasions, and good streets lighted by electricity. It will be three years next August since workmen entered the trackless forest to construct roads over which material could be drawn from the station in the town to the site chosen for the paper mills.

Returning from the East Maine Conference at Caribou last week, we fortunately met two clergymen (not Methodist) who told us much of the phenomenal growth of the town of Millinocket. We have heard and seen "boom towns" and "cities" in the West, but this town in Maine has eclipsed, in rapidity and permanency of

growth, anything of which we ever heard.

In its religious history the first chapter is phenomenal. The denominations of Maine have set all States a fashion which ought to be followed. An "Interdenominational Commission" was instituted some years ago for the express purpose of preventing denominational competition and rivalry in establishing churches in new towns, and for the purpose of eliminating churches where too many had been established. It has proven almost ideal in its operation.

For instance, in this town, which grew in a day, the commission provided at first a Union chapel, and sent missionaries there for several months to simply hold religious services and to establish and carry on a Sunday-school. It was missionary work in the largest and best sense, without any denominational color or flavor. Some six months ago or thereabouts a visitor was sent into the town to secure the religious and denominational status and preferences of the people. When a full canvass had been made and the report was ready, the Interdenominational Commission came together to consider it and to decide which denominations should enter and erect churches and commence permanent work. "Tell it not in Gath, publish it not in the streets of Askelon," that a Methodist minister first offered the resolution that the Baptist denomination be invited to enter the town and erect a church, and that he was followed, as soon as such action was taken, by a Free Baptist clergyman who made a motion that the Congregationalists also come in and build a church. These two denominations are already moving to enter the town, and it is probable that before Millinocket is three years old there will be two substantial churches thus provided for the Christianization of the rapidly growing community. Surely a denominational millennium is possible, and it has already struck the State of Maine. We hope this divine plan may be adopted in the other New England States!

Empire-Builders

CECIL RHODES is dead, but his dream of a British belt from Cairo to Cape Town is nearer fulfillment than men imagined. For this he lived, and to the consolidation of the British Empire his vast fortune is consecrated. For weal or woe, this man was a power because, while others wavered, he kept right on.

Where are the empire-builders of our Christ? Men of single purpose, restless energy, indomitable courage and tireless patience are needed for the work. Thank God we have many; but we need more. We want more dreamers, more seers. Within the next few years the church in America could use many such colossal fortunes if heavenly patriots would but consecrate them to heavenly purposes. Not from Cairo to Cape Town, but from pole to pole runs the vast empire of our Lord. Not the Stars and Stripes, not the Union Jack, floats over it, but the blood-red cross on the snow-white ground. Let men suffer, let men die; but the empire must be built. One man is nothing; a million men are nothing; but the kingdom must come.

A New Horizon Every Week

A NEW horizon every week, bringing into view the farthest skirmish line of the great Captain's advancing army, bent on world-wide conquest; enlarging the range of one's intellectual vision so that new discoveries in science, new achievements in art, new schemes for social amelioration, fresh plans for evangelistic vic-

tory, and the latest fact in educational progress, are made to pass in review; marshaling in panoramic glimpses in proper perspective the events of the political world, the ideals of reformers, the rivalries, successes and failures of financiers; and bringing one into sympathetic touch with poet, essayist, orator, preacher, scientist, sage, as they utter their message — this is what a religious paper of the right sort affords its readers fifty-two times each year. This gift of a new horizon, quickening the vision, teaching the art of discrimination, and keeping the observer in contact with the best men and the most notable currents and happenings of his own age, is a gift whose worth cannot be exaggerated. The pastor who brings such a visitor into a home for its regular weekly ministrations — who can measure the fruitfulness of his work?

A New Member of the Board of Managers

WE are gratified to learn that Costello Lippitt, of Norwich, Conn., has been elected a member of the Board of Managers of the Missionary Society, to fill the place made vacant by the death of Hon. Alden Speare. The son of a Methodist



COSTELLO LIPPITT

minister, Rev. Norris G. Lippitt, of Norwich, whose memory is still fragrant throughout Connecticut, and an active and useful servant of the church of his choice as well as inheritance, for all the years of his mature life, a business man of marked ability and of spotless reputation, he is a most valuable acquisition to the Board of Managers. A graduate of Wesleyan University, he early gave himself to business, and for twenty-two years he has been treasurer of the Norwich Savings Society — the largest savings bank in the State except one — and is accredited with being one of the ablest financiers in Eastern Connecticut. As a member of the Board he is assigned to the same important committees held by Mr. Speare — on Lands and Legacies and on Finance, subjects for which his whole life-training has well fitted him. He is president of the Conference Board of Home Missions in the New England Southern Conference, and was a member of the last General Conference. He is a member of Trinity Church, Norwich, and is a highly appreciated leader in its spiritual interests. He is also superintendent of the Sunday-school. We rejoice that his sphere of usefulness in the general church is thus enlarged.

PERSONALS

— The editor, who was absent when last week's issue went to press, in attendance upon the East Maine Conference, was greatly chagrined to discover, upon his return, that Edward Howard Griggs, whose portrait adorned the cover, was given the title of "Rev." instead of "Prof.," as he wrote it. It is one of those troublesome errors that sometimes escape the attention of the most accurate compositor and proof-reader.

— Prof. Melville B. Chapman, of the Boston School of Theology, has gone abroad for a brief tour.

— Rev. E. H. Hughes, of Centre Church, Malden, attended the session of the East Maine Conference at Caribou.

— Bishop Hamilton is to be one of the speakers at the dedication of the Hall of Science for De Pauw University, June 11.

— The *Western* announces that the biography of the late Bishop W. X. Ninde, written by his daughter Mary, is in press.

— Bishop E. R. Hendrix of the Methodist Episcopal Church, South, will preach the Commencement sermon of Cornell University in June.

— Dr. and Mrs. A. P. Camphor, of Liberia, who have been home on furlough for the last eleven months, sailed from New York on the "Umbria," May 3.

— It is reported that William Deering, president of the board of trustees of Northwestern University, will add one million to his already generous gifts to the endowment of that institution.

— Rev. P. Ross Parrish, associated with Dr. J. F. Berry for the past three years in Epworth editorial and secretarial work at League headquarters, has been appointed by Bishop Joyce pastor of Broadway Church, Logansport, Ind.

— Rev. Dr. N. Walling Clark, of the Italy Conference, is to make a six-months' visitation of the universities and colleges of Italy, Austria, Hungary, Bulgaria, Turkey, Asia Minor, Syria, Palestine and Egypt, in the interest of the Christian Student Movement.

— The *Michigan Christian Advocate* of last week says: "Presiding Elder W. F. Stewart is carrying a cane, and uses it this week. He has something about as painful as rheumatism in his ankle. We accused him of traveling the Saginaw District so fast that he was tiring himself."

— Rev. and Mrs. Francis Berry, parents of Rev. Dr. J. F. Berry, celebrated the sixtieth anniversary of their wedding at the home of Rev. and Mrs. W. W. Washburn, Romeo, Mich., last Tuesday evening. A large number of friends were present.

— Rev. Henry Baker, D. D., late of Christ Church, Pittsburg, was transferred to New York East Conference at its recent session, and stationed at First Church, New Haven, Conn., and Rev. E. A. Blake, D. D., of First Church, Hartford, was transferred to Pittsburg Conference and stationed at Christ Church.

— Dr. Munhall is holding union revival services in the First Methodist Episcopal Church, Birmingham, Ala. On Sunday, the 13th, two of the meetings were wholly devoted to men. "Three thousand young men," says the *Birmingham News*, "were present at the afternoon meeting." Nearly three hundred professed conversion.

— Rev. J. Richards Boyle, D. D., pastor of Spring Garden St. Church, Philadelphia, has been invited to deliver the commencement oration at Grant University, Chattanooga, Tenn., on May 21, and also to make the Memorial Day address at the National

Cemetery in that city on May 30. Dr. Boyle served in the Union army throughout the Civil War, and as an officer received four commissions.

— Rev. Dr. and Mrs. G. M. Hamlen return to Kinsey, Ala., this week.

— Prof. and Mrs. S. I. Bailey left Boston last week for Arequipa, Peru, where he will resume charge of Harvard Observatory at that place.

— Mrs. J. Ellen Foster, of Washington, will sail on the 30th to be present at the fifth international congress of Red Cross Societies to be held in St. Petersburg in May.

— Edward Everett Hale preached at the vesper service at St. Mark's, Brookline, on Sunday, a sermon highly appreciated by a large audience, on the text, "Our Father."

— In South Portland, Me., April 23, Miss Ruth Alice Corey, daughter of Rev. J. A. Corey, pastor of People's Church, was united in marriage with Mr. William H. Whipple, of Portland, the father of the bride officiating.

— Rev. Cyrus Brooks, D. D., a superannuated member of the Minnesota Conference, died at St. Paul, Minn., April 21, aged 91 years. He had been one of the most influential and eloquent preachers of our church. He was born in Westford, Vt.

— Rev. F. M. Larkin, of Grace Church, San Francisco, says in a note written April 22: "Rev. A. B. Kendig, D. D., preached in our church to the delight and profit of a large congregation, April 20. He leaves, April 25, with his daughter, Mrs. Kellogg, of Brookline, for Boston, via Salt Lake City, Denver, etc."

— Rev. Dr. Robert Crook, a superannuated member of the New York East Conference, died at his residence in Mount Vernon, N. Y., April 21. Dr. Crook was an able preacher, and had held some of the leading appointments of the Conference. He was a native of Ireland, and at one time president of Belfast Wesleyan College.

— The *Northern Christian Advocate* of last week said: "Dr. C. W. Winchester and Rev. Price A. Crow, on invitation of President B. W. Hutchinson, spent three days of last week as his guests at Genesee Wesleyan Seminary at Lima. They are enthusiastic in their praise of his admirably conducted school and of its personnel in the professors and student body."

— We place upon our cover the latest portrait of Bishop Merrill. For many years he has stood as the incomparable jurist of the Episcopal Board, the prince of presiding officers, an unequaled authority and writer upon ecclesiastical questions as well as a writer of marked cogency and luminousness upon doctrine and all problems before the church. His pen is now busy to an extent scarcely appreciated by the denomination at large. But the charm of his life is his genius for friendship, well known in the city where he has so long resided. Ministers and laymen are attached to him by a devotion that never falters.

— The *California Christian Advocate* says: "Dr. George B. Smyth is one of the busiest men in Methodism. He and Mrs. Smyth recently visited Placerville Missionary Conference on Dr. Matthews' district. Mrs. Smyth organized a W. F. M. S. and addressed a W. H. M. S. He made two addresses on Sunday. He spoke the same week at Chester St., Oakland, for Rev. Monroe H. Alexander, and the following Sunday at Central, San Francisco. He is booked for two or three more missionary conventions, after which he will depart for the Puget Sound country, where he has an itinerary of thirty-two days, in which he will travel several thousand miles and will make thirty-four addresses. His ad-

resses not only give satisfaction, but awaken great missionary enthusiasm. They make a strong impression. He cannot meet the numerous demands on his time."

— Considerable confusion on account of similarity of name has arisen in regard to two of our pastors in the New England Conference. Rev. Harry A. King, a student in B. U. School of Theology, is stationed as "supply" at Eggleston Square Church. Rev. Harry B. King, pastor at Revere last year, did not take an appointment at the recent Conference session, but may be addressed at 71 Walk Hill St., Forest Hills.

— Mr. Bowles Colgate, one of the most prominent and useful of the Methodist laymen of New York city, died at Lakewood, N. J., April 21, aged 56 years. He was, until eighteen months ago, for many years senior member of the firm of Colgate & Co., soap and perfume manufacturers. He was a delightful Christian gentleman whom it was a privilege to know. Active and generous in his local church, he was also a benefactor to all the institutions of Methodism. He was a trustee of the Young Men's Christian Association in New York city, and a member of the Social Reform Club. He leaves a wife, a son and a daughter.

— Rev. H. G. Butler, of Hubbardston, sends this announcement of the translation of his mother: "My dear mother is not with us as in former days, for at 4.30 o'clock, Sunday morning, April 20, God took her unto Himself. Nevertheless it seems to us she is being given to us to an extent larger than ever before. Although an intense sufferer for many years, she knew something of the perfection of character that comes to one through patience in suffering. Her translation was in the early morning, just as the birds were ushering in the Sabbath. Her living and dying testimony was full of assurance. At the age of 69 and after a Christian life for fifty-seven years, mother willingly yielded up her life to God who gave it."

— On Tuesday of last week, Mr. John E. Blakemore, for many years a prominent layman in Boston Methodism, passed away from the home of his son in Roslindale after weary weeks of suffering from heart disease, at the age of 67. Mr. Blakemore was one of the earliest residents of that section of the city known as Roslindale (then a part of West Roxbury), and was one of the founders of Bethany Methodist Episcopal Church. He gave the lot of land on which the church stands, and was always a most liberal supporter. He was deeply interested in Sunday-school work, and was superintendent of the Roslindale school from its inception until 1895. At the funeral services held on Friday in the church, Dean Huntington of Boston University, the first regular pastor of Bethany, delivered a fitting tribute.

BRIEFLETS

The semi-annual meeting of the Bishops begins at Chattanooga, May 1.

A representative and well-informed layman writes the following note concerning our disapproval of the individual communion cup: "Your reference to the individual communion cup is in the right tone. Its chief reasons for existence is the same as that for which so many illiterate and unmusical so-called religious song-books are gotten out, viz., a commercial one. There are only a few places where there is a reasonable excuse for its use, such places as consumptive resorts or sanitariums. The individual com-

munion cup idea is one of the numerous fads with which churches are too much afflicted."

Unusually timely, thoughtful and helpful are the four short sermons by Rev. Dr. John D. Pickles, of Westfield, published in pamphlet form. He presents the important fundamental phases of our church life and work under the heads, "Historical, Educational, Doctrinal, Missionary." "Dedicated to the Young People of Methodism," we wish they might be read in every Epworth League chapter of the denomination. Our ministers will find the pamphlet suggestive and profitable.

"The Maine Conference closed its sessions in New Hampshire, and the appointments were read in a Congregational Church." This statement, which a friend made to the editor, might have sounded strange to one who did not know that Somersworth, N. H., in which the Conference closed, is separated from Berwick, Me., the seat of the Conference, by a narrow stream only, and that the two towns are united by a bridge. The places are practically one so far as business and religious interests are concerned. As the Congregational Church had the largest seating capacity, it was used on Sunday and for the closing services of the Conference, the Congregational people very greatly enjoying Bishop Goodsell.

We commend to the very serious attention, not only of our young readers, but older ones as well, the following paragraph from an address recently made by Andrew Carnegie to the graduates of an educational institution: "There are several classes of young men in the world — the class that doesn't do all its duty, the class that performs its duty, and the class, worth the two preceding, that performs something more than mere duty. One of the definitions of talent and genius is that talent does what it can, and genius what it must. A better definition is that genius does a little more." These words are especially applicable to the ministry. No profession is so greatly tempted to indolence and waste of time. The minister is his own master, and has no spur except as he nurtures it for himself. Never was so much demanded of the clergy in the pulpit and pastorate as today. To succeed demands "the little more" in labor to which Carnegie refers. Any man will win who works hard enough to deserve it. Herein lies the secret between success and painful failure.

The appointments at the recent session of the New England Conference show (if the supplies are included) that 92 are now on the first year, 62 on the second, 43 on the third, 22 on the fourth, 10 on the fifth, 1 on the sixth, and 3 on the seventh. Since the average for the previous eight years gives 100 on the first year and 70 on the second, it is quite clear that we have a decided improvement, although it is only the second year of the new system. The average for the fifth year has been 9, while now there are 14 on the fifth year and upwards. If the supplies be omitted and only regular Conference members be counted, 58 are on the first year, 48 on the second, 39 on the third, and 21 on the fourth. The supply appointments now number 63 in this Conference, whereas ten years ago there were only 46. There are at present 264 members and 10 probationers. Of the members 39 are on the superannuated list, 16 on the supernumerary, 35 have special appointments, and 4 are presiding elders, leaving 170 in pastoral charge. The New York Conference has only 19 and the New York East only 21 of these special appointments. Probably New England leads the connection in this matter.

A Single Case

THE daily press during the past week has been exploiting a single case of extreme dissatisfaction among the 260 appointments made at the recent session of the New England Conference, which resulted in the withdrawal of Rev. Arthur Dechman, of Hudson, from the Methodist Episcopal ministry. We are prepared to believe that all parties in the unpleasant affair, while they may have sharply differed, like Paul and Peter face to face, have acted in good faith from their individual standpoints. We especially commend the church at Hudson for the action taken relative to the excellent minister sent to them, which found expression in the following resolution passed by the ardent adherents of Mr. Dechman: "Resolved, That our present pastor, Rev. A. H. Herrick, coming to us through no action of his, receives our sympathy and support in the unpleasant position in which he is placed."

We are confident that Bishop Walden, acting upon the light received, intended to take wise action. Throughout the Conference he manifested a determined purpose to hold his judgment open and unbiased, and he put himself to infinite pains to learn all the facts concerning the ministers and the churches. The strain put upon the Bishop and his cabinet in fixing 260 appointments satisfactorily to ministers and churches in so brief a time, with so much pressure brought to bear upon them from so many sources, is something which can scarcely be comprehended even by the Methodist general public, to say nothing of the larger public that has little knowledge of what is involved.

But what does this one much-advertised case of dissatisfaction signify as to the practical operation and efficiency of our itinerant system? For fourteen years we have recorded the appointments of one thousand ministers each year to as many churches in our six patronizing Conferences. There may have been a case of extreme dissatisfaction that was not harmoniously adjusted in these aggregate 14,000 appointments, but we cannot at this writing recall it. There has been more newspaper exploitation of this one case than there has been approval of the satisfactory stationing of 13,999 ministers. After all, there is no plan like our itinerant system for the quick and successful placing of ministers.

Taking off the time limit has multiplied the strain upon the Bishops and cabinets to nearly an unbearable point. When the limit is restored — as we confidently expect it will be — our itinerancy will become normal again, and will go on doing its almost miraculous work until the millennium.

THROUGH SCIENCE TO FAITH*

THERE is truth in science; there is truth in theology. Neither Bible nor microscope monopolizes the truth, but both alike point to Him whose name is written upon star and sea, upon plant and crystal, upon revelation's page and upon the soul of man; and in nature's temple, whose tremendous arches stretch away in infinite span far beyond our ken, scientist and theologian meet in reverent awe and with unfeigned humility worship God. Here

"Science walks with humble feet,
To meet the God that Faith hath found."

The author is both scientist and theologian, and he seeks to find in nature (especially in biology) truths that shall strengthen the faith of the church. His standpoint is that of an ardent evolution-

ist. The world, he claims, is one. Its history is in fact the history of an organism. From chaotic stardust to the complete organization of today there has been no break in the marvelous history.

It is true our knowledge is incomplete, and there seem to be breaks in the record of earth's development, as in the chasm that separates (or seems to separate) the organic from the inorganic, and in that other chasm that lies between sentient nature and the soul of man. But these are but seeming defects in the marvelous chain of development that stretches across, perhaps, four hundred million years, and these chasms shall be bridged when human thought is possessed of nature's facts.

The law of the conservation of energy is appealed to to prove the oneness of this world; but the proof is incomplete, for while heat, electricity, light and chemical affinity may be more or less readily transformed into each other, none of them, as far as we know, has ever been transformed into life.

The theory of this world's oneness is a fascinating one, but, unfortunately, it is still unproven, and nature's secrets are yet unrevealed. Evolution is Nature's revelation of herself. "The growth of the individual in the egg repeats the successive stages of the history of his ancestors." Today is the key to yesterday. Evolution is a progressive revelation, which is accommodated to the development of the individual to whom it is given. The amoeba has no eyes, yet it responds to a ray of light. Its world, however, must be infinitely smaller than that of seeing man. The topmost rung of evolution's ladder gives the widest horizon. What we see depends upon where we are.

Then, in her evolution, Nature shows direction towards a definite end. She never blunders, she never turns back, she never misses her way, but, in organic and inorganic worlds, moves ever steadily forward. This movement is orderly. No soldier on parade ever moved with the precision that governs the movement of an atom in the work of crystallization or of chemical combination; and in sentient matter this orderliness finds even fuller expression. Life works with marvelous accuracy and precision; and in growth and reproduction we cannot fail to notice the guiding Hand that seems ever to control life's movements toward certain definite ends.

Another sign of direction is seen in the harmonious working of cell with cell and of organ with organ. Hand and eye, brain and nerve, marvelously co-operate with each other. Then in the living world we see a slowly evolving increase in vital value. The tadpole is higher than the amoeba, the mammal higher than the tadpole. This increase in vital value affords a clue to the direction of Nature's work. She is ever reaching up, aiming at higher life and richer experience. A question arises: "Are there signs of moral character in nature?" Undoubtedly signs of intelligence are to be found; but is there anything that points to a moral character in the mighty Unknown who worketh ceaselessly through nature the counsels of His own wisdom? In answer we say: Nature seems to aim at the happiness of her creatures. The happiness of man, compared with that of a monad, is as high as heaven above earth, and man is Nature's clearest revelation of herself. But is not Nature "red in tooth and claw?" Is not pain a constant factor in the evolution of the race? And how can we accept the theory of a benevolent God when pain is found in His creation? To this our author answers: (1) The total amount of pleasure in this world far outweighs the sum total of pain. Then the fact of play in the animal world seems

to point to the Maker's goodness. After all, animals do not suffer as much as we think they do. (2) Creation is limitation; and somehow pain is included in this limitation. We cannot say that this is the best possible world; but, on the other hand, we cannot say it is not. The mystery of pain is hard to solve, but our author thinks the facts justify the assumption of a moral character in nature in spite of the presence of pain.

We pass from the discussion of pain to the subject of the beautiful. What is the significance of Beauty in Nature? The old theory claimed Beauty as simply a servant of Utility. The gorgeous coloring of flowers was simply to attract bees and insects and so secure proper fertilization. There is undoubted truth in this theory, but it does not give all the truth. Beauty is everywhere present. The lines of grass-blade and leaf, of sky and mountain, of sea-foam and rainbow, are all beautiful. Color is lavished with unsparing hand upon rock and flower, cloud and bird and insect, and this abounding beauty seems to point unmistakably to a delight in beauty for its own sake in the Power whose mighty hand has formed this world.

Another problem confronts the evolutionist: How does evolution account for Personality? The individual is easily accounted for in crystal or monad; but what about the higher type of individuality, which we denominate personality? Our author says: "It is to be regarded as a specialization of a spiritual element and energy, which was in the beginning, which has ever been pressing to revelation throughout the whole evolution. This energy wrought in granite and clay, in leaf and flower, in amoeba and oyster, but finds at last its fuller development in man. Theologians will be curious to know how this theory of evolution will account for the fall of man."

In his chapter on "Retrogression," the author deals with this; but we fear a good many will not find the chapter very satisfactory. Science really knows nothing of a fall. Biology at most can only point to a possible physical retrogression, for the factor of Personality is not discoverable with a microscope, and sin cannot be accounted for by an enumeration of the cell constituents. We must be careful here that we do not ask too much from science. Evolution as it is held today has no explanation — at least, no satisfactory explanation — of Sin and Atonement, and its explanations form no part of the science of biology.

The subject of regeneration, or restoration, which our author discusses in this connection, is also dealt with from the evolutionist's standpoint, and we are pointed to facts that prove what the author calls "the eternal purpose of redemption;" for instance, the Tilton larva, having lost its sight, reproduces, from an adjacent epithelial cell, the lens of its own eye. This power is largely lost as we ascend the scale, but we are told that "capacity for regeneration, in each order of life after its kind, is one of the essential vital capacities." What does this mean? It seems to us that, without expressly stating it, the author makes Christ the simple product of the evolutionary restorative force, that should redeem man. We feel sure that there will be very many who will not be ready to accept such a theory. The author is most reverent and devout in his treatment of his subject, but the difficulty lies in the theory that dominates his thought. When we evolve spirit and mind from matter, we must radically change our ideas of the God-man and the Holy Spirit. The book is well worth reading, however, as a stimulus to thought and as an example of the effort to reconstruct religious thought on evolutionary lines.

* THROUGH SCIENCE TO FAITH. By Newman Smyth. Charles Scribner's Sons: New York. Price, \$1.50.

TRUST

SUSAN E. GAMMONS.

The wherefore of our gain or of our loss
May be concealed,
But that they both are of our Father's
choosing,
He hath revealed.

Why some have need, while gold is heaped
for others,
Passes our ken;
Yet this we know — in His sight we are
brothers.
Why doubt we, then?

How — evil prospering — the good cause we
cherish
Seems yet to fail,
He tells us not, save this — all wrong shall
perish,
All right prevail.

Why hearts inherit scorning, pain and
trouble
We may not say;
Yet He hath said, for shame He will give
double;
Such is His way.

Why bells that ring today should toll to-
morrow,
Ah! who can tell?
But if He sanctify the joy and sorrow,
Then both are well.

Should we who see not from our lowly
station
What shall befall,
Contend with Him who from the world's
creation
Hath known it all?

So little know we of His plan eternal —
Creatures of dust —
Clasping the Hand outstretched in love
supernal,
Ours but to trust

That somewhere every flower, earth-crushed
or blighted,
Shall bloom anew;
That somehow shall each earthly wrong be
righted,
Since God is true.

Westport, Mass.

JOHN BROWN AND METHODISM
IN KANSAS

BISHOP W. F. MALLALIEU.

WE talk about the Civil War com-
mencing in 1861, when really it
commenced in Kansas when John Brown
repulsed the hordes of border ruffians that
undertook to make Kansas a slave State.
The next step was the capture of Harper's
Ferry on Oct. 16, 1859; and the doom of
slavery was fixed when, on the second
day of December of the same year, John
Brown was elevated to the ranks of the
immortals by the hand of the common
hangman, illustrating the thought that

"Whether on the gallows high,
Or in the battle's van,
The fittest place for man to die
Is where he dies for man."

John Brown commenced the conflict for
freedom in Kansas. General Grant ended
it at Appomattox in Virginia.

Our Methodism has had much to do
with the history of Kansas. Our preach-
ers were alert and went with the earliest
settlers and were always on the right side
of every political and religious question.
They helped make Kansas a free State,
they were active in making it a prohibi-

tion State, and they are at present the
most powerful moral and religious force
in the State.

The four Conferences show a member-
ship of very nearly one hundred thou-
sand, and it will not be going beyond the
truth to say that it would be exceedingly
difficult to find the same number of peo-
ple in the State who excel them in all the
qualities of good citizenship. Methodism
makes good citizens everywhere.

The type of preachers constituting
these four Conferences is well worthy of
being compared with that of any Confer-
ence in the connection. For the most
part they are stalwart men, broad-
chested, deep-breathers, positive in their
convictions, and ready to give a reason,
sometimes several reasons, for the hope
that is within them. They are aggressive
in their spirit and action, and believe in
their own church while they are tolerant
of all others.

The quality of the young men who are
entering the Conferences is quite notice-
able. Take, for example, the Northwest
Conference, which is considerably smaller
numerically than either of the others,
and has decidedly the most difficult terri-
tory to work. A class of ten probationers
has just been admitted, and a finer lot of
young men is very rarely seen. It is true
they are not all college graduates, nor
have they been through a course of the-
ological training, but they have size,
health, vigor and strength, and if their
looks do not belie them they have in them
the making of first-class workers for this
particular field. If they master the full
course of study, they will have a practical
equipment that will serve them well for
the work before them.

It is remarkable how few old men are
seen in these Conferences. The climate
seems to be adapted to the prolongation
of life, and so the years sit lightly on the
preachers. It is a remarkable fact, and
one that speaks well for the climate, that
out of more than five hundred preachers
in the four Conferences there were, the
last year, only four deaths, and only
three wives or widows had died.

When I held these Conferences eight
years ago the most striking personality
I met was Col. Allen Buckner. He has
since died. He was the man who led the
charge up Missionary Ridge. The story
goes that General Grant was standing on
Orchard Knob, when he saw the rush of
troops far away to the left, and, turning
to Gen. Sheridan, he asked who had or-
dered that charge. Sheridan replied that
no one had ordered it, but they were do-
ing it themselves. Grant did not hesitate
a moment, but instantly set the whole
army in motion, and Missionary Ridge
was won, the rebel force was scattered,
and a Methodist preacher was the one
man who had the start and was in at the
finish. How his Conference honored him,
and what an ovation they gave him, no
words can tell, when his name was
called and Chaplain McCabe led the Con-
ference in singing "America" — "My
country, 'tis of thee."

The most noted person at the present
season is H. D. Fisher. He has attended
the four Conferences. He has as much
holy pugnacity as any soldiers of the mil-
itant church now known to the writer. He
must have been born that way. He came

from Ohio to Kansas in the early fifties.
He was a compatriot of John Brown, and
through the tact and courage of his he-
roic wife escaped the slaughter of the peo-
ple of Lawrence. He went into the War
of the Rebellion at the start as a chaplain.
He led, in the fall of 1861, more than
fifteen hundred slaves out of Missouri into
Kansas, and when he had them safe on
free soil he addressed them, and pro-
claimed that, by virtue of the authority
vested in him by the Constitution of the
United States, the Declaration of Inde-
pendence, and General James H. Lane,
he pronounced them henceforth and for-
ever free. This was in the first year of
the war, so that he antedated President
Lincoln and General Butler.

Since the war he has been in the active
work of the ministry until recently. Now
he is a superannuate, but as busy and
aggressive as ever. He is tall, slim, and
straight as an arrow. He is selling his
book, "The Gun and the Gospel," and
planning a campaign to make Oklahoma
a prohibition State. He will spend the
spring and summer in this work and
holding revival services in that new coun-
try. It is a splendid sight to see this
man, now past seventy-eight, as full of
enthusiasm for the conquest of the world
for Christ as the youngest and bravest of
all the preachers.

At Paola, the seat of the South Kansas
Conference, unexpectedly appeared no less
a personage than Dr. Samuel F. Upham.
He could not have been more warmly
greeted by his own New England Confer-
ence or by any other in all Methodism.
He preached gloriously on Sunday. The
saints were thrilled and encouraged, while
sinners sought salvation. His addresses
to the Conference were most helpful and
inspiring. They were fresh, breezy, pun-
gent and exhilarating. He will be sure of
a most cordial welcome whenever he visits
any part of Kansas.

If one can judge of the future by the
past, and by the spirit now animating
Kansas Methodism, it will be perfectly
safe to prophesy that glorious days are in
store for our people. Our three colleges
are prospering; our financial conditions
are improving; the loyalty of our mem-
bership to doctrines and polity is superb;
the *personnel* of the ministry was never
finer; our leadership was never more pro-
nounced; our faith and courage are un-
questioned; there are tokens of coming
victory on every hand.

Auburndale, Mass.

BAPTISM

REV. C. JULIAN TUTHILL.

THE latest and best Bible Dictionary,
"Hastings," four large volumes,
says: "Baptizo does not necessarily mean
immersion." "The rite [of baptism] is
nowhere [in the Bible] described in detail."
"Neither in the mission of the Twelve nor
in that of the Seventy is there any com-
mand [by Jesus] to baptize." Professor
Gilbert says: "The rite of water baptism is
never once alluded to by Jesus in connec-
tion with a man's entrance into the king-
dom of heaven, and it is certain that the
rite of baptism had no place in the Messi-
anic activity of Jesus."

Many modern scholars think the com-
mand to baptize the world, in Matt. 28:19,
is an interpolation, because the disciples

nowhere in the New Testament baptized with any such Trinitarian formula. At any rate, if Jesus uttered this command at the close of His career, it was not given as a mere formula to be attached to water-baptism of the body. Nothing was said about baptizing in water. The command was spiritual — to baptize souls into the God-head, into the environment of God. Jesus knew all about the various kinds, as well as did the writer of Hebrews 6, who spoke against continuous quibbling about "baptisms," and going back to discuss the matter after once being baptized according to any one form. Jesus did not order the employment of water-baptism, nor express preference for any particular method of water-baptism, and He stopped the disciples from baptizing (John 4), seeing this made trouble.

But Jesus, who happened along at one time where John was baptizing, stepped down ankle-deep, knee-deep, or waist-deep (we do not know which), into the river Jordan, for John's sprinkling, pouring, or possibly immersion (we cannot tell which), merely for influence' sake. He was not baptized into the name of the Trinity. This was early in His ministry, and He grew in wisdom and in spiritual knowledge, never baptizing anybody Himself nor instituting any such rite until finally, just previous to ascension, His only command (if the verse belongs to him) seems to have been concerning soul-baptism into God.

A soul can be saved without water-baptism of body. One might absolutely refuse water-baptism of body, and yet be converted, regenerated, confess Christ, do His will, and go to heaven. Still, as a symbol of initiation into the visible church there is nothing wrong about employing water-baptism to represent Spirit cleansing, unless Christians get to saying, "Mine's better'n yours." By their fruits ye shall know them, moreover, and not by their baptisms.

THE YOUNG MAN WHO THINKS

"Is There Room in the Church for Him?"

REV. W. McMULLEN.

THINKERS are scarce. This is an age of newspapers, magazines and books, and everybody reads; but the one who reads the most is often the one who thinks the least. Too much reading is a calamity, and tends to mental sterility. It fills the ground with flowers; but they belong not to the soil. The thinker is always ahead of his time, but by universal consent is voted behind it. Most men never take the trouble to think. If they want theology they go to Calvin or Arminius; if natural science, Darwin or Tyndall supplies them. Nearly all theology and nearly all free thought are second-hand. The few think. What does it mean to them? They become slower and more cautious. Ask an ordinary man, "Why did God create this universe?" and he glibly reels off the answer, "For His own glory," or "For the good of man." Ask a thinking man the same question, and he is dumb.

"Is this world a good or evil one?" "A good one," says the properly instructed, orthodox believer, and, as proof, he points you to light and air, to seasons and tides, heat and electricity, to song of bird and laugh of children. He is satisfied; but the thoughtful man will be sorely puzzled to reconcile with this belief the ever-present undertone of pain. Air and sea

and land are full of articulate and inarticulate sorrow. In the wild state no bird or beast or fish ever dies a natural death. To man and beast life is hard and death is sure. From pole to pole, over plant and fish and bird and beast, death rules. True, earth covers her graves with forest and fern and grass, or buries her dead beneath ocean's waves; but the graves are there. Earth is one vast charnel-house; and, it may be, there are few particles of our soil but have been once part of living things.

What shall we say to these things? Deny or ignore the facts? That is intellectual suicide. Give up our faith in God? That is spiritual death. Reconcile our faith and facts, pain and providence? Perhaps we cannot do so. What then shall we do? Trust God and wait. One of the first lessons a young thinker learns is to withhold judgment. In thought, haste is folly. A thinker is an ignorant man awakened, and just beginning to realize his ignorance. Has the church room for such a one? Yes, says a brother, but he must be prepared to say he accepts all our doctrines, every jot and tittle of our version of the Lord's teachings. Has the church, then, no deep problems? Has she nothing but sun-clear dogmas, that every thinker will recognize at once as truth?

Not so. In theology, as in natural science, we are face to face with problems that are tremendous in their sweep; and only some are soluble in time. God alone holds the key to all mysteries. In Him are hidden all the treasures of wisdom and knowledge; and man may know only what his development enables him to know of the revealed wisdom of God. Our eye shall never scan His vast horizon; our thought shall never soar where His thought dwells; yet we may learn to trust our Father; and from that trust springs peace. "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee;" and, when God gives to any that peace, He opens a place for him in the church of God.

In one sense every man makes his own God, *i. e.*, the man's conception of God depends upon the man's spiritual development, and the highest human conception of God is only an approximation to the infinite reality. Theology is the human conception of divine truth. Truth itself is changeless and eternal, but our conceptions of it are correct or incorrect in proportion as we ourselves approach the divine ideal. Hence the advancement of the race means clearer, more correct theology, *i. e.*, a changing theology. This we find to be the case today. Our views of heaven and hell are not exactly the views of our fathers; our views of inspiration and of human duty are not precisely synonymous with theirs, and the old conceptions will never return.

Despite the outcry of wild fanatic and the deep-rooted distrust of honest ignorance, the old ideas are changing, slowly, very slowly, but they are changing. Why? Because of irreverent research, because of opposition of science, or because of pastors that are untrue to their vows? Not so, but because the race is advancing, so that where yesterday but a few thinkers stood, today the mass of the

church stands. This is no wild revolt from authority, no daring departure from God, no irreverent apotheosis of human reason, but the inevitable, irresistible movement of the race, and the church moves with it. Halted for a thousand years, the church is marching on. Is there room in this advancing church for the young thinker, loyal to God and humanity, but perplexed by a thousand unsolved questions?

The church recognizes the fact that thought awakens doubt, yet she seeks thinking men. What says the Word: "In every nation he that feareth God and worketh righteousness is accepted of Him," *i. e.*, God requires Reverence and Righteousness, and in this Reverence lie Penitence and Faith, and Righteousness to us means simply Christlikeness, and this is the invariable result of faith in Christ. The church asks that you follow Christ. But, in the church or out of it, remember to think reverently and speak cautiously. Aim not to scatter doubt, but to spread seeds of grander faith. Be humble. Do not think one short day's climb has given thee vantage-ground that others failed to reach in fifty years. The starry door, where Nature guards her solemn mysteries of Life and Death, Time and Eternity, opens not save to the bowed head, and none can force the door. We only knock, and wait. Youth would solve all mysteries today; but this may not be done. Tomorrow holds the key to some, but others lie beyond us — it may be, eternally beyond us. The church of God needs men who will bring to it honest, loyal hearts and give to its problems their strongest thought. It seeks to "know the Truth" as it is in Jesus, and if thou art willing to give thy youth and thought and heart to help the race and find the truth, the church's doors are open wide to thee; the saints of God bid thee glad welcome; and from the throne, that lies beyond the reach of change or time, the Master's voice speaks forth: "Go work in My vineyard today."

TRIBUTE TO ALDEN SPEARE

JOSEPHINE E. DYER.

MY message may be a little late, but after reading the tributes rendered our honored friend in the Newton Centre church services, I longed to say, with President Warren, "We have lost a friend whom it seems we cannot possibly spare." To the noble tributes in many lines paid this good man, I beg to add another. In a long and former association with Mr. Speare's home church, I was permitted to know him well, and after the death of my father (Dr. Edward Cooke), through the goodness of his heart and affectionate remembrance for the departed, he manifested a most unselfish kindness in guarding our interests, counseling with the discretion for which he was noted, and with a fatherly tenderness not often seen among men. And when extolled for his remarkable business success, how often have I heard him say: "When I am gone, I would rather the world should say that I was an honest man."

Mr. Speare was punctilious in everything to the smallest details — exacting in requirements from a conscientious sense of justice, bringing to the hearts of men a belief in real sincerity in the welfare of his friends; and it can be truly said that he advised only with an eye single to the bet-

terment of those seeking his counsel, never allowing the sympathy of friendship to warp his keen judgment or sense of honor.

He was a prince in his home, as I have seen him, lavishing beneficent tenderness upon family and guests; and the moment he entered the place so sacred to him, one felt that all cares had been thrown to the winds, for he brought only good cheer, receiving the most gracious attentions from his own in return for his unlimited watchfulness for their comfort. In truth, his was an ideal Christian home. Years did not warp his geniality or freedom with young people; he was young with the young, entering most joyously into their sports and games. His tenderness toward the beloved wife of his youth was unbounded, shielding her in every possible way. Nothing was counted sacrifice for his loved ones.

The love of improvement in our beloved friend was exceedingly marked. Enjoying the seclusion of his library, but unwilling to yield to what seemed to him selfish pleasure, within the family circle and surrounded by the current literature of the day, he made himself conversant with all topics—a type of growth not common to business men in general. A few years ago, on his return from a trip through Mexico, he decided that he would know something of Spanish. Equipped with facilities, a Spanish Testament included, he spent many an hour working out Castilian phrases, alone and unaided by tutor. But this rare gift of intensity of purpose did not stop here. The world recognized his business sagacity and almost instantaneous keenness; but none save God knew the inner determination this grand man possessed in making and holding place for the Christ life.

This same scrupulousness that characterized his business life was potent in his religious duties; and not simply duties, but real heart satisfaction to such a high-minded man. No matter what his business demanded, with the carriage in waiting to meet the morning train for Boston, he never began his day without a "petition to the Father."

Thus this good man, honored of the world no less than by Christians, walked among men, fearless in justice, unequivocal in truth, believing that trusts were sacred, and that every talent for "much getting" came from heaven and must be rendered conscientiously. He lived this God-given trust; and frequently have I heard him say: "The cattle upon a thousand hills are Thine, O Lord, not mine." Often have I seen our honored friend at the weekly prayer-meeting, in some retired corner half an hour before the "evening bells called to prayer," take from his pocket a small Testament as if to forget the world in higher communings. Such was this man of God; and in the years of my acquaintance with his home and church life, I am honored of God in saying he had no peer. Others have written of this "man among men" in various lines; but I write as I knew him—an exceptional man in the home and in the church, for "out of the abundance of the heart the mouth speaketh."

Washington, D. C.

What to Preach

NO minister of Jesus ever laments, at the close of his ministry, that he has preached the Gospel too often, or too earnestly, or too faithfully. Generally his regret is that he has allowed other things to come in which he deemed at the time of sufficient importance to discuss, but which, upon careful review, it would have been better if he had then set forth Christ and His great salvation with tenderness, love

and fidelity. There are various legitimate themes for pulpit discussion on suitable occasions, but nothing can take the place of the due presentation of the truth as it is in Jesus to the salvation of sinners and the edification of God's people. — *Presbyterian*.

TRAVELING SUNDAY-SCHOOL LIBRARIES

REV. W. H. BARBER.

IT has been said that "the poor man's university is books." The thought of the age has produced the free public library, not as a luxury, but as a necessity for the best development of the people. That a large proportion of our country towns cannot, unaided, establish libraries commensurate with the needs, is freely acknowledged. Hence individuals have made large donations; the State has assisted in proportion to the amounts raised locally; and traveling libraries have been set in operation, which remain for a time in one place and then pass to another.

It seems as though this latter method is especially suited to our Sunday-school libraries. In most of our schools several years must elapse between each addition, and then the number of new volumes is not large. The books are read and re-read till no one cares to read them again. Some schools then give away these volumes for which there is no longer any use. Others make exchanges, a plan which often proves unsatisfactory on account of the character of the books received.

A traveling library system would solve the difficulty. Each library could be composed of fifty volumes, adapted to all grades. The school could retain it six months, with the privilege of renewal, if desired. Schools large enough to require it might receive two libraries. Thus for a small fraction of what it would cost to purchase the books, the school could obtain the reading of them, keep them as long as they were needed, and no longer, and be certain of another good lot of books to follow.

Another advantage would be seen in the widening of the scope of the library. Under the present system the wants of the children for several years are the first to be considered, and adult classes are likely to be ignored. But if books are to be changed every few months, there might be some volumes in each library adapted to every class and every taste.

There would need to be a responsible head to the system, whom we might call the librarian. It would be his duty to make a careful selection of books, purchase, label, and send them out and collect the amounts due for the use of the libraries and for books lost or unnecessarily damaged. Everything, in fact, would be under his control.

How would books be obtained? Many would be given by Sunday-schools when no longer needed, and also by individuals. But no book thus given would be incorporated in any library unless the librarian judged it suitable. New books would be purchased with money donated, or paid for the use of the libraries. It must not be forgotten, however, that no one could be expected to do the work required of the librarian without some pay. This

would reduce the amount to be used in the purchase of books, unless this salary assumed by individuals or publishing houses. We believe the system could be inaugurated and gradually developed, even without much outside aid. But it would be much better if some one with the spirit of a Carnegie would give a sum of money sufficient to put it on a substantial basis from the very first.

Gorham, N. H.

CHRIST'S UNFINISHED WORK

REV. GEORGE MATHESON, D. D.

"Jesus commanded that something should be given her to eat." — MARK 5: 43.

IT is the daughter of Jairus that is spoken of. Jesus has restored her to life; He now commends her to ordinary human care. It was not enough that life had come back. It had come back in a state of vacancy. It had to be filled, replenished, invigorated. The regeneration was only a part of the process. The damsel had been raised; Christ commanded that she should be fed. Is there not something strange in this narrative? Why should not Jesus have done the whole work Himself? If He could bring back life, why bring it back vacant? Why not restore it in its summer bloom? If I repair your watch and give it back to you, do I not, before returning it, put it to the right hour? Why does Jesus give back this maiden in a state so worn and dilapidated? It is that *you* and *I* may have something to do. Have you ever thought of these words of Paul, "I fill up that which is behind in the sufferings of Christ." In spite of His sympathy with human sorrow, Christ left something behind, something unfinished. Why? Because He wanted *you* to have a stone in the temple. It would be a very easy thing for Him to give the daughter of Jairus food as well as life; personally, He would prefer to do so. But, as Paul says, "Jesus Christ pleased not Himself." He restrained Himself in the thing He delighted in. He wanted you and me to be sharers in the joy of doing it. He did not wish to monopolize the joy. Therefore He left each work unfinished. He sent back Lazarus in his grave-clothes. He made the restored leper seek ceremonial cleansing. He recalled to earth the daughter of Jairus in the condition of a famished child.

I thank Thee, O Christ, for the parts of Thy work which are left behind! Thy pleasure would have been to finish them; the impulse of Thy heart prompted Thee to complete the cure. But Thou hadst a care for the impulse of *my* heart. If thou hadst done all, there would have been no object for my pity. My pity would have died for want of exercise. It would have met the fate of the fish in a Kentucky cave that have lost their eyes through disuse. I should be as sad to lose my pity as to lose my eyes; it would lower me more. Thou hast averted from me this calamity. Thou hast refused to put my pity in the cave. Thou hast left a part of Thy work unfinished. Thou hast left it for *me* to do, that my pity may not die. I see the daughter of Jairus less cured than she *might* have been—less cured than she *would* have been but for Thy love to *me*. I see her alive but not vigorous, waking but still in want. Thou hast given her body a spirit eternal, but Thou hast clothed it in a mean robe temporal; That hast been lavish of the gold, but saving of the brass. I bless Thee that Thou hast not been lavish all around; it has left a margin for *me*. Help me to feed the lives whom Thou hast sent hungry to my door! — *Christian World* (London).

THE FAMILY

A DUTY SONG

I do the day's work
Whatever the weather,
For Duty and I
Can be cheery together;
In fog, rain or wind,
There is aye a clear view
Through the hours of the day
That has tasks to pursue.

I do the day's work,
Though a vision of sorrow
May be in the cloud
That hangs over tomorrow,
Since heart, brain and hands
Are all busy today,
There is joy in my life,
And the trouble can stay.

I do the day's work,
Whoever may blame me,
If I work at my best
No critic can shame me,
For heart-ache and worry
And dread flee away,
When Duty and I
Are together all day.

I do the day's work
Though bewildered and weary
No worker can ever be
Utterly dreary;
Despondency hinders,
But after awhile
Work sends doubt away
With a song and a smile.

I do the day's work
My Father has set me,
His strength is for me,
He does not forget me.
When He sets the task
'Tis a possible deed,
For the skill and the power
He gives as I need.

I do the day's work;
For the night cometh nearer,
And day-time grows precious,
And Duty yet dearer;
But I look for my Master
At set of the sun,
And my rest will be sweet
When the day's work is done.

— Marianne Farningham.

SWEETBRIER

NOT long ago, on an excursion in the woods, I picked up a branch of sweetbrier and hid it in my dress. I soon forgot what I had done, but all day long I smelt a spicy fragrance. Every woodland path had the same sweet odor. Even the rocky cliffs and caves breathed perfume. I was surprised to notice that, as I met different people with all kinds of wild flowers and ferns, all woodland treasures had the same kind of fragrance. On the boat as we sailed homeward, I thought, "Some one is taking home a quantity of sweetbrier, for the air is full of it."

Late at night, when I took off my dress, I was surprised to find the sweetbrier tucked in my bosom. All day long I had carried near my heart the sweet perfume that I had supposed came from others. "How good it would be," I said to myself, as I closed my tired eyes, "if I could carry such a sweet spirit in my breast that every one I met would seem lovely!" It made me think of the legend of the potter who found a lump of clay that was fragrant as a rose. Even after the vase had gone through the fire, it held its delicate perfume.

"What makes you so sweet when the

other things of clay have no odor?" cried the potter.

"I lay at the foot of a fragrant rose, and her sweetness became mine," answered the vessel of clay.

There is a legend that the room in which Mary spilt her precious ointment never lost its fragrance. It is certainly true that all deeds of love linger in the memory of those who are helped long after the material benefit has passed away. Some people are so happily constituted by nature, so physically well and joyous of disposition, that they cannot help being sweet. How to keep sweet with delicate health, or when living with uncongenial people, is the problem. But it can be done. The love of God hidden in the heart will sweeten the soul's atmosphere as the sweetbrier did the air around me.

I read this the other day, that impressed me greatly: "I would as soon think of putting strychnine in the water as poisoning any one's mental atmosphere with complaints and groanings." As if we did not all of us sometimes put the poison of complaints into the ears of our friends! I often think of Charles Kingsley's little song:

"Be good . . . and let who will be clever;
Do noble things, nor dream them all day long;
And so make life, death, and that vast forever,
One grand, sweet song."

— Watchman.

A BARRED PATHWAY

MAUDE PETITT, B. A.

In Two Parts

I

The Night of Renunciation

THE snow was falling. It had been falling all day — the first snow of winter. A thick white blanket lay on hill and roadside and roof. Now and again the night wind stirred for a moment, driving the great white patches with a faint, dull thud against the parsonage windows. The curtains were drawn within; a coal fire burned in the grate, and in the shaded lamplight the study looked all warmth and cheeriness. But there was a strange silence in the room, a silence that oppressed one in spite of the brightness.

The Rev. Gordon Manning sat alone by his study table, one hand shading his eyes, as if in deep thought. He was a fine, broad-shouldered fellow of scarcely more than twenty-five, but just now there were lines on his brow and a drawn look about the mouth that made him appear much older. His thick, rather long, dark hair was brushed simply back from a high and open forehead, and the hand raised to his brow was thin — painfully thin. You noticed, too, that the broad shoulders drooped slightly, with just a suggestion of a delicate chest. A Bible lay open on the table beside him, and a few books and magazines were scattered in a pleasing confusion around it, but the occupant of the study continued busy with thoughts of his own.

A great grey cat, curled up on the sofa beside him, roused herself, yawned, mewed, and finally stretched forth her forefoot and drew his attention by a patronizing pat on the knee. He silently lowered his hand and revealed the most

attractive feature of his face, a pair of soulful, earnest grey eyes. With a sort of despairing smile he reached over to bestow a caress on the household pet. The effort provoked a cough. A connoisseur in coughs would have found this one interesting. It had not the fatal note of the consumptive, but was a sort of lazy, inexpressive cough, seeming to come from the upper part of the throat only. He leaned back again with closed eyes. A carriage rattled past; a bell broke the silence of the night. A look of pain crossed the brow of the young pastor. He went over to the window, and parted the curtains to look out into the night. The storm was lessening, and the moon, peering through the snow-fringed clouds, revealed the church across the way. It was aglow with light, for it was the hour of week-night prayer. Gordon Manning sighed and turned back to his chair. A faint tap came to his door, to which he replied by touching the little bell on his table.

A sweet girlish creature entered, her brown hair falling Madonna-like about her face. She carried in one hand a glass of something hot, and on her other arm rested a bundle, a precious bundle. It was their first-born, their six weeks' old son.

Gordon Manning's face lighted with the proud father's smile, as he put out his arms for her burden, and in a moment the little pink face was resting on his coat-sleeve. He was about to speak, but his young wife laid a finger on his lips and turned away without a word. There was something mysterious in their silence.

The near shriek of a locomotive whistle made her pause in the doorway.

"That's the train; he'll be here in a few minutes," he said, in a husky whisper.

Then you understood why he had not spoken before. The man had lost his voice.

"He will likely go to Judge Verral's first," she answered, with a warning sign again as he was about to speak.

Closing the door, she left him to his thoughts. It was eighteen months since Gordon Manning had brought his bride home to the little church in Renfrew, of which he was pastor, and for the last six months he had been unable to preach. It had started in "a mere cold," and the result had been six months of constant coming and going of supplies, to whom he was rarely able to speak. He had twice gone to the city to specialists, but they had given only a passing relief. Tonight the well-known Dr. Fulton, the best throat and lung specialist in H—, was coming to Renfrew to attend Judge Verral, who was down with pneumonia, and he had been secured at a more modest charge to look in on Gordon Manning. He dared not think what the result of that examination might be.

"God's will be done," he murmured, as he gazed down upon the face of his new-born child.

Life for him had had its struggles, though he had had a happy enough childhood, one among seven children in the roomy old farmhouse on Whittier Road. He was the only one of the boys who had received a college education, and he got it

largely through his own efforts. He had shown marked literary ability in his boyhood, but his father had done his best to take that "girlishness" out of him.

"Look here, my lad," he would say, "don't go to college to learn to be a fool. You can do it cheaper than that. If you're goin' to spend your time writin' po'try and sunset stuff, there's no use your goin' down to college. There's plenty scribblin' now that can't make a livin', without your addin' to the number. Go into some profession, an' stick to it like a man."

The boys, too, poked fun at his productions, and so he had learned to look on his aspirations as weak and effeminate, and crushed them out in a manly devotion to hard study.

When the call to the ministry came, it changed the boy to a man. It was as meat and drink to him. His father had, in a way, been disappointed, but he gave his consent. It was there in the old college town he had won the love of Margrete Ford, a sweet, sensible Christian girl. Her father was wealthy, and she had been carefully reared, but a few months before their wedding an unfortunate speculation had swept away most of her father's fortune. Gordon Manning was not sorry for himself, for her wealth had seemed, in his eyes, to stand between them, and now every barrier was gone.

He had been a very successful pastor at Renfrew. The very power of the living God seemed upon him, and he realized in his pulpit the foot of the ladder to God's throne, by which angels ascended and descended.

Just now his head was bowed as he thought of his people, and the voice of song floated to him from the prayer service across the way.

"Thy will be done, Thy will be done," they sang, and they knew not that they were ministering to him who often had ministered to them.

The same little tap came to his study door again, and his wife entered for the babe. The door-bell rang. Each looked into the other's eyes with the same mute question, the same hope and fear; and a moment later Margrete brought in the great, fur-clad physician, all white with snow.

"Tell you what, you make old Santa Claus out of a man in these country places!" he said, with his loud laugh, giving himself a shake that literally filled the study with snowflakes.

"Why, look here, my man, I've seen you somewhere before!" said he. "Where was it?"

"Whittier's Road?" asked the patient, in his squeaky whisper.

"Humph! Pretty bad voice you've got there! Whittier's Road; why, yes, I remember now. You're not one of those Mannings where I stayed one night when I was hunting up on Big Ben?"

Gordon nodded, and the doctor turned the light full on his face.

"Ha! ha! ha! It's the same strip-ling! The very same laddie! My, but you've made a fine, big man! I remember now some stuff you'd written on the sunset on Big Ben. The boys, your brothers, got it out and showed it to me, and you got up on your high horse, and showed your flats, as they say. Well, well, it was good stuff, I remember.

Literature isn't in my line. Probes and plasters for old Fulton. But it was good stuff, all the same. My, but your dad was a fine huntsman, though! Bring a deer down with as quiet a hand as if he were twisting a chicken's neck! How long have you been in this fix, my boy?" he asked, when he had got warmed and settled down before him with his professional air.

"Six months," in the same husky tone. "Humph! Bad case! Haven't preached at all for six months, you say?"

He shook his head in answer.

"Nothing wrong with the lungs," said the doctor, after a careful examination. "Trouble seems to be all in the throat." And he proceeded to examine that organ.

In a few minutes it would be over. Gordon Manning knew he could rely upon the decision of the big, burly physician, for he had a reputation that few could boast in his line.

Dr. Fulton finished his examination, rose and paced the room for awhile. It was a terrible moment to the man who waited, but could not speak.

"I'll tell you, my son," said the doctor, laying a kindly hand on his shoulder, "I may as well tell you the truth. You'll never preach again. Your voice is gone."

Dr. Fulton continued to say something, something that did not matter to him: "No danger of death, future care, his voice would come back in time for ordinary use, sprays, gargles," etc.

His wife stood by and took the directions, in which he ceased to have any interest.

He stood alone by his study window an hour later, and looked out into the night at the dark outline of the church where he would preach no more. The storm had ceased; the winter stars peered through the broken clouds, the hill and swamp-land to the south lay white with snow, and the roofs of the sleeping town. Here and there some light burned late, and the stricken young pastor seemed carried away up into the clouds where he could look down upon his people. The spirit was in him to preach. He yearned over them in that hour till it seemed as though his heart would burst its bounds. The spirit was in him to preach — aye, but his voice was hushed. Not in death, but what was a hundredfold worse to him — hushed in a living silence.

In a few weeks a strange pastor would fill the pulpit. He would be gone from this, his home. Gone where? To what? God only knew. And his wife, his babe! But even as he thought of them a great peace came over his soul. And it was as if the father-hand of God were laid in love upon those lips of his that had been stricken silent.

"I kenned it weel," said Mother Lochivrin, one of his old parishioners, when she heard it. "I kenned six months syne that the sermon he preachit was his last. Dinna you mind how he stood there that mornin', with a smile on his face an' his hands upliftit, abringin' down the blessin' on his people? Says my gude mon to me, 'Surely it isna in the heart o' mon to preach twice in his life a sermon lika that.' An' I lookit at his face, and I felt it was the last."

Toronto, Ont.

Maria's Gift

"MARIA is one that has a great gift of holding her tongue," said an old woman to her companion as the street car, coming to a sudden halt, made the bit of conversation audible.

The surrounding passengers smiled, and yet — O rare Maria, what a blessed gift hers is! To know, and yet not have to run and tell; to feel, and yet let the mantle of silence fall over the vexation, the wrong, the discouragement; to keep still until troubled emotions have time to subside, hasty opinions to pass in review, suspicions to find their true basis — surely that is no mean endowment.

Few of the things that we call accomplishments, talents, or even genius, can do so much for the comfort and happiness of others as the simple gift of holding the tongue when it should be held. There are so many words that need not be said — careless words that have no mission but that of hurt and mischief, though they burn for utterance — the ability to leave them unspoken is well worth cultivating. There is a picture not unworthy of study in Kipling's "Gentleman Unafraid," —

"Who did his work, and held his peace,
And did not fear to die."

— Wellspring.

A BUNCH OF PUSSY-WILLOWS

I lay my cheek against your furry faces —
Ye, that have seen the sky from some far
quiet spot —

And dream of spring in pleasant country
places,

The noisy turmoil of the town forgot.

I dream of olden haunts by wood and
river;

Of bare hills, shadowed by the flying
cloud;

Of winds that set the slender pines a-quiver;
Of rich brown field and fallow newly
ploughed;

Of sunny silence in the sheltered meadows,
And pungent scent of distant burning
brush;

Of flick'ring lights and misty purple shad-
ows,

And chirp of bird, amid the woodland
hush.

Dear buds, that whisper of the year's un-
folding,

What messages of quick'ning life ye
bring!

Ye, that within your hearts are warmly
holding

The great, glad myst'ry of the wak'ning
Spring.

— Harper's Weekly.

Making Decisions

SOME one has said that "many of the problems of life are merely tired nerves," and certainly a wearied or diseased physical state always magnifies both the number and importance of questions requiring decision. It is never well to attempt to settle problems when we are nervously tired, for the time to decide puzzling matters is not when we are worried or anxious. After a refreshing night's rest or a morning of enjoyable outdoor exercise, we are better able to cope with them. Then we ought to consider first whether they are really important; and if so, whether it is necessary for us to decide them. Half the things which worry us are not worthy of our serious attention, while half of the other half are matters which will be settled without our intervention. In regard to the few that remain let us inform ourselves to

the best of our ability, then make the decision and dismiss the matter from our minds. We have done our best; and if we have made a mistake, it is not to be mourned over, but thought of only as it may help in deciding more wisely another time. "Respect your decisions," wrote a father to his son. "They represent your best judgment at the time. Even though they may prove to be unwise, you have no occasion to reproach yourself. Hence, I say, make your decisions and be done with them." — *Congregationalist*.

Under the Leaves

Thick green leaves from the soft brown earth,

Happy spring-time hath called them forth;
First faint promise of summer bloom
Breathes from the fragrant, sweet perfume,
Under the leaves.

Lift them! what marvelous beauty lies
Hidden beneath from our thoughtless eyes!
Mayflowers, rosy or purest white,
Lift their cups to the sudden light,
Under the leaves.

— *Selected*.

A FEW SUGGESTIONS

N. P. D.

Raising Church Money

One of the best ways I know of to raise a little missionary money is to ask all the ladies in the society to each save every one-cent piece that she gets in change, for perhaps one to three months. I tried it myself first, and then asked others, and we had a very tidy sum in consequence, by putting by the littles each day.

Attic Barrels

In my attic I have a barrel, familiarly known as "Hull Street." This is the receptacle for everything that we are through with, and which might prove useful to some man, woman or child. Our best outgrown things are sent to relatives or personal acquaintances; the other clothes, with books (repaired as well as may be) and toys, hats (sometimes a combination of many), magazines, crockery, out-of-date ornaments, or pictures when we could have new, etc., with little things to fill in spaces, all go into the barrel, which, when full freighted, is sent, prepaid, to Epworth Settlement, 36 Hull St., Boston, for the "less fortunate ones."

Children's Games

On rainy Sunday afternoons I have the children cut out pictures and paste them in scrap-books. Then in the concordance we find topics suggested in the pictures, and the Bible verse best fitted to each. There is rarely a picture, or even an advertisement, for which we do not find a verse, or part of it. This we write in the book, or the reference to it if too long to write out in full. It teaches the little folks Bible names and books, and shows them the wide scope of Scriptural topics, history, etc. We afterwards send the scrap-book to a hospital.

Where Did He Live?

SOMEbody has written to Harper & Brothers to complain of the rough edges of a set of Mark Twain's works, as follows:

"Have seen a good many books — cheap and dear ones, but never saw any with such ragged uneven leaves as those. At the price — I expected to get books finished up in the best of style — that would be an ornament to a library. . . . I tried to trim them so they would look half way decent —

but I got so thoroughly disgusted that I gave it up. Have bought copies of Dickens with clean cut smooth edges for 25 cents — so I don't relish paying \$2 for such finished books as the ones you sent me."

BOYS AND GIRLS

THE STORY OF MRS. APPLE TREE

ONE morning in spring a little boy and girl ran merrily down the garden walk. The little boy carried a tin shovel and something shut up tightly in his hand. Presently they came to a nice place in the garden, and shoveled the earth away with the shovel until they had a snug little bed; then they put the tiny seed they had carried into the little bed, and covered it with the dark cover. In the little seed, all folded away asleep, was a tiny plant — the little germ of life — which the sunlight and rain and proper soil would waken and start growing.

The big, round sun shone down, on the little bed, and after a time the little seed said: "Dear me, how warm I am! I really must throw off my brown jacket."

It tried to do so, but found it very hard, so said it must wait a little longer. Before many days a cloud came sailing along through the sky and said to his children, the raindrops: "There is a little seed down in the earth that needs your help. You've been long enough in cloud-land, anyway; it is time you were going back to earth to help the streams and rivers to the ocean, then, of course, you can come back."

So the little raindrop children came pattering merrily down, and trickled all about the waiting seed, and then ran on. Soon the seed began to swell; its jacket became so tight it could hardly breathe. It made another effort to throw it off, and it split right open and came off without a bit of trouble. So the little plant was free; but, oh my! it was so dark — so very dark.

"There must be light in some place," said the plant, "or I wouldn't want it so badly."

So it sent its little roots down into the earth to get it something to eat to make it strong, and it kept pushing up to find the light. One day it pushed right through the dark ground, and it was so bright it could hardly see for awhile.

Pretty soon the little sunbeams came and said: "Welcome to Earthland, little tree," and the breezes, too, gave it welcome.

It grew very fast. One day in spring something came out all over the little twigs, beautiful and green. Yes, they were leaves. Then something white, something with a little pink tinge, came to visit Mrs. Apple Tree. These, you say, were the blossoms, but they were really Mrs. Apple Tree's babies.

After a time, Mrs. Apple Tree said that her children were no longer babies, and ought to put off their baby dresses. She had so many babies to dress, and you know it takes a good while to dress a baby, so Mrs. Apple Tree said she would have to have help. She called on Mr. Wind, and his family, the jolly little breeze children, to help her undress the

babies, and she had arranged with Madam Spring to have their short dresses all ready.

The Apple Tree children were very tender and must not be left undressed an instant, so Madam Spring did a very strange thing indeed. She put on the short dresses before Mr. Wind had taken off the baby dresses. She never could have done it, of course, only that the Apple Tree children never have sleeves in their dresses, so you see she could just slip them over their feet and tie them up snug round their necks, and just as quick as a wink Mr. Wind and his children whisked off the white dresses and carried them away.

Old Mother Earth called to Mr. Wind and asked him what he was going to do with the baby dresses. Mr. Wind hardly knew, because they were not at all soiled.

"Well," said Mother Earth, "we must never waste anything; so if you will just toss those dresses into my lap, we will make them over for the Apple Tree babies next year." Mr. Wind was very glad, and tossed the dresses into Mother Earth's lap for her to make over.

The children's short dresses were — yes, they were all green; and there was something very strange about them, too. They were a little like rubber — when the Apple Tree children grew, why their dresses grew, too, so they never had dresses too tight, but just nice and snug.

One day in fall, Mrs. Apple Tree said that her children were grown, and that they ought to have new dresses; but she really could not afford to buy them any new ones and she just believed she would color them. She was very particular, so she sent to the best coloring shop she knew of. Mr. Sun was the proprietor. He sent down his little sunbeam fairies — Red, Orange, Yellow, Green, Blue and Violet — in a ray of light to do the work for Mrs. Apple Tree.

Mrs. Apple Tree thought the children were old enough to choose the color they wished for their dresses and they thought that they would all have red ones. And do you know, when they saw how beautiful those little sunbeam fairies were, they did the queerest thing — they went to work and ate them all, except the little red fairy, and she wouldn't be eaten up. Some people would say they absorbed them; but anyway, the little red fairy said if she made their dresses she couldn't be eaten.

Mr. Wind came along one day to see how the children looked in their new dresses, and he was delighted. "Now, Mrs. Apple Tree," he said, "your children are all grown up and look beautiful in their new dresses; it's time for them to go out into the world and make some one happy."

Mrs. Apple Tree sighed, but she knew that was what God meant, and what she had reared her children for, so she let Mr. Wind take them to make little boys and girls happy. — OLIVE M. HOOVER, in *St. Louis Christian Advocate*.

— *Johnny*: "Mamma, what kind of an animal is a tornado?" *Mamma*: "Why, Johnny, what makes you think a tornado is an animal?" *Johnny*: "Because in this book it says that the hunters came on the track of a tornado." — *Youth's Companion*.

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Second Quarter Lesson VI

SUNDAY, MAY 11, 1902.

ACTS 12:1-9.

[Study verses 1-10.]

PETER DELIVERED FROM PRISON

I Preliminary

1. **GOLDEN TEXT:** *The angel of the Lord encampeth round about them that fear him, and delivereth them.* — Psa. 34:7.

2. **DATE:** A. D. 44, April.

3. **PLACE:** Jerusalem.

4. **HOME READINGS:** *Monday* — Acts 12:1-10. *Tuesday* — Acts 12:11-19. *Wednesday* — Matt. 18:15-20. *Thursday* — Psa. 33:10-22. *Friday* — Dan. 6:15-23. *Saturday* — 2 Cor. 1:1-12. *Sunday* — Psa. 34:1-10.

II Introductory

For about five years the church at Jerusalem had enjoyed unbroken peace. This peace was now rudely disturbed by King Herod, who, with a view to ingratiating himself with the Jewish people, began a crusade against the Christians. His first conspicuous victim was the apostle James, the brother of John, whom he suddenly seized and beheaded. Then, perceiving that he won favor by this act, he proceeded to arrest Peter, but postponed his execution until the Passover solemnities should be over. Meantime the most rigid precautions were taken to prevent his escape. He was kept in the closest custody, chained night and day by either arm to soldiers, and guarded by two others. Deliverance, humanly speaking, was hopeless. But during those days of peril the church at Jerusalem was on its knees imploring God with an agony of supplication to interpose in behalf of their revered leader. Their prayers, however, seemed to be in vain. The last night before the appointed day had arrived; the hour of midnight had struck; the first gray streaks of dawn were showing themselves in the east; Peter, resigned to his fate, was sleeping peacefully between the soldiers; but still the disciples waited on their knees.

And then deliverance came. An angelic form appeared in the cell, its radiance filling it with a light not of earth, and bent over the sleeping Peter. A touch upon his side awakened him. "Rise up quickly;" and as he rose the chains fell from his wrists. "Gird thyself, bind on thy sandals, cast thy garment about thee, and follow me." The bewildered apostle, not realizing that what he saw and heard was real, obeyed the directions. They emerged from the cell, passed the sleeping guards, went straight to the iron gate, which, as they approached, "of its own accord" swung noiselessly open, and traversed one of the city streets. Then the angel vanished, and Peter, left alone, comprehended that it was no vision, but a real liberation — that God had indeed sent His angel and rescued him from Herod's hand and "the expectation of the people." Filled with these thoughts he came to Mary's house where the disciples were gathered and knocked at the gate for admittance. The portress, Rhoda, came to inquire who was there; and, on recogniz-

ing Peter's voice, was so overjoyed that she did not stop to open the gate, but hastened into the house with the good news. Her announcement was distrusted. So incredible did it seem that their prayers were really answered, that they called her "mad;" and when she insisted, maintained that it was not he, but his guard-ian angel. Peter continued to knock, and when at last the door was opened and they saw that it was really he, they were amazed. Checking their joyful exclamations by a deprecating gesture, he told them of the method of his deliverance and bade them tell James about it. Then he left them and sought a place of safety.

III Expository

1. **About that time** — at this juncture, referring to what has just been narrated — the sending of Barnabas and Saul to Jerusalem in Antioch. **Herod the king** — Herod Agrippa, "a crafty, frivolous, and extravagant prince" (Meyer). Paley notices the remarkable historical accuracy of Luke in calling Herod "king." For thirty years there had been no king at Jerusalem; the title was only held for the three years of Agrippa's reign, and there was no king after him. **Stretched** (R. V., "put") **forth his hands** — an expression generally used to indicate active hostile measures, ending in seizure or arrest. **To vex** (R. V., "afflict") — to maltreat, or persecute. **Certain of the church** — He evidently chose the leaders and probably arrested and scourged some of them. "It was the cheapest possible way to win general popularity" (Farrar).

2. **He killed**. — The Herods were a bloody race. A grandfather of this king massacred the children of Bethlehem, his uncle beheaded John the Baptist, and this member of the house was not behind his predecessors in cruelty. **James the brother of John** — one of the chosen three who had been present at the most striking events in the life of Jesus; the son of Zebedee and Salome; not to be confounded with the James whose name appears hereafter in the history, who wrote the Epistle of James and who was a kinsman of our Lord. We know but little of his apostolic labors, but he must have been prominent to be the first selected victim. **With the sword** — by beheading, probably. It was not the Jewish council, but the king, who took the initiative in this proceeding.

Eusebius relates from a work of Clemens who had received it by tradition of those before him, that the accuser of James, struck by his confession, became a Christian, and was led away with him to martyrdom. As they went to execution, he asked the apostle's forgiveness. After a moment's thought he replied, "Peace be to thee," and kissed him; and so both were beheaded together (Alford).

3, 4. **Because** (R. V., "when") he saw it pleased the Jews. — He had reason to please them, seeing that the income from his kingdom, according to Josephus, was \$2,000,000 a year. Doubtless, too, at this time the Christians were becoming more and more unpopular by reason of their spirituality and growing laxity as to mere forms and ceremonies. He proceeded further to take — R. V., "he proceeded to seize." Peter also — who certainly could expect no milder fate than that of James. **Unleavened bread** — the Passover. It was not usual to execute criminals during that feast. **Put him in prison** — "probably in the tower of Antonia, near the temple" (Schaff). **Four quarternions** — four squads of four each, mounting guard every watch (three hours), only one squad being

on duty at one time. Each squad was so distributed that Peter was chained between and to two of them, while the other two mounted guard. **After Easter** — R. V., "after the Passover." Our Easter, however, occurred in the Passover week. **Bring him forth** — for public trial and execution. "Favor with the emperor of Rome and popularity with the Jewish people were the specific objects for which the Herods were ready to sacrifice religion or right, Moses or Christianity" (Whedon).

5. **Peter was kept in prison** — a stern trial of faith for a man whose nature was such that while he could "dare much, he could endure but little" (Abbott). **But prayer was made without ceasing** (R. V., "earnestly"). — Their prayers were intensified by James' bloody martyrdom. The word rendered "earnestly" (R. V.) is the same as that used for our Lord's prayer in Gethsemane. The petitions were agonizing and prevailing. Of the church — in their different assemblies. The house of Mary, the mother of Mark (verse 12), was the place of one of these prayer-meetings, which appear to have lasted all night.

6. **The same night** — the night before the day set for his trial. The hour of deliverance was probably during the fourth watch, between three and six o'clock, for he was not missed until sunrise. **Peter was sleeping**. — Had not his fears been laid to rest and his faith been firm, he would probably have been wakeful. How different his sleep in Gethsemane! **Bound with two chains** — each wrist coupled by a chain with that of a soldier on his right and on his left. **Keepers** (R. V., "guards"). **before the door** — the one leading into the street, probably.

7. **The angel** — R. V., "an angel." **Came upon him** — R. V., "stood by him." The same terms are used to describe the appearance of the angels to the shepherds at the Saviour's birth (Luke 2:9). **A light shined in the prison** (R. V., "in the cell") — either the radiance of the angel, or that more special phenomenon, "the glory of the Lord." Says Whedon: "The angel brings to the prisoner no lantern, lamp or candle, yet he brings a 'light,' the beaming of his own person. Peter sees by it his prison, his chains, his cloak, his emancipator." **Smote Peter on the side** — to

Eruptions

Dry, moist, scaly tetter, all forms of eczema or salt rheum, pimples and other cutaneous eruptions proceed from humors, either inherited, or acquired through defective digestion and assimilation.

To treat these eruptions with drying medicines is dangerous.

The thing to do is to help the system discharge the humors, and strengthen it against their return.

Hood's Sarsaparilla permanently cured J. G. Hines, Franks, Ill., of eczema, from which he had suffered for some time; and Miss Alvina Wolter, Box 212, Algona, Wis., of pimples on her face and back and chafed skin on her body, by which she had been greatly troubled. There are more testimonials in favor of this great medicine than can be published.

Hood's Sarsaparilla

Promises to cure and keeps the promise. Don't put off treatment. Buy a bottle of Hood's today.

waken him. Raised him up—R. V., "awoke him." His chains fell off.—Otherwise he could not have risen. It is idle to attempt to explain this account. The miraculous is simply inexplicable.

8-11. Gird thyself.—In lying down Peter had simply laid aside his outer garment and loosened his girdle. Bind on thy sandals—the wooden or leather soles for his feet. Cast thy garment about thee—his outer garment serving for a cloak. No time was to be lost, but sufficient time was to be taken for Peter to gather all that belonged to him. These minute directions show the reality of the angelic interposition. Wist not that it was true—did not realize that what he saw and did belonged to the domain of sober fact. He was dazed. Thought he saw a vision—"a divine revelation of something yet to come, like that vouchsafed to him when praying on the housetop at Joppa" (Abbott). Past the first and second ward—or warders, referring to the outside guards, one near the cell probably, the other near the gate. Iron gate—the external gate of the prison, communicating directly with the city street. Opened of his (R. V., "its") own accord—a striking emblem of the way that God sometimes removes the most impassable barriers in the path of duty prescribed for His people. Angel departed—suddenly vanished, his mission being ended. When Peter was come to himself—when he realized the situation. The angel had departed; he was alone and amid familiar surroundings. I know of a surety (R. V., "of a truth").—It dawned upon him clearly and convincingly. Hath delivered me.—He realized that his deliverance was of God, through an angel, from Herod's power and the popular expectation of a martyrdom similar to that of James.

12. When he had considered the thing—either what had just taken place, or what

course he should now take, or both. Came to the house of Mary.—At her house the disciples were assembled for prayer. She was the mother of Mark the Evangelist. Many were gathered.—It must have been a mighty wrestling of prayer to have lasted until early morning.

13-15. Peter knocked.—The gate at which he knocked was probably the heavy outer gate opening into the courtyard. It contained usually a smaller gate, cut into it, for use when the gate itself was closed. Rhoda—our "Rose." Came to hearken—R. V., "came to answer." Knew Peter's voice.—He had doubtless been a frequent visitor. Opened not the gate for joy (R. V., "for gladness")—a vivid touch. Told how Peter stood—R. V., "told that Peter stood." Thou art mad—an expression of surprise at what seemed incredible or absurd. Earnestly as they had prayed, they could not now believe that their prayers had been answered. It is his angel—echoing the Jewish popular belief that every person has a guardian angel, who sometimes assumes his form and voice. Alford insists that our Lord taught the doctrine of guardian angels.

16, 17. Peter continued knocking.—He did not wish to enter; only to inform them of his deliverance. Were astonished—R. V., "were amazed." Beckoning... to hold their peace.—His appearance was greeted with such a chorus of joyful exclamations that he had to motion them into silence. Go show—R. V., "tell." James—"the Lord's brother." Departed—left Jerusalem for the time. The Romanists contend that he went to Rome and there founded the popedom; had this been true, Luke would have known it and told it.

IV Inferential

1. The Jewish State as well as the Jewish Church resisted the progress of the Gospel. Herod was the forerunner of Nero and Diocletian. Christianity, however, moved steadily onward despite all persecution, until it wielded the imperial sceptre in the person of Constantine.

2. It is not how long, but how much, we live which gives life its true value. James' life was suddenly and violently ended, but it was fuller than many which reach fourscore.

3. It is for the glory of God that some of His confessors should die, and others be wonderfully delivered.

4. A peaceful conscience and a lively hope are the best pillows for a periled head.

5. Prayer is more powerful than all merely human precautions. As Wordsworth says: "Herod's soldiers were watching under arms at the door of the prison; Christ's soldiers were watching unto prayer in the house of Mary. Christ's soldiers are more powerful with their arms than Herod's soldiers with theirs; they unlock the prison doors and bring Peter to the house of Mary."

6. God has unexpected ways of thwarting the plans of the wicked, and of delivering those who trust in Him.

7. Supernatural help is withdrawn when no longer needed.

8. Christians are sometimes surprised when their prayers are answered.

9. An unexpected joy often unfits us for an immediate duty.

10. Peter's release is a type of the deliverance of a soul from the bondage of sin.

"Long my imprisoned spirit lay,
Fast bound in sin and nature's night;
Thine eye diffused a quickening ray:
I woke; the dungeon flamed with light,
My chains fell off, my heart was free,
I rose, went forth, and followed Thee."

Lincoln and Beecher Praying Together

THE following interesting and striking incident by Samuel Scoville, Jr., grandson of Henry Ward Beecher, appears in the *Sunday School Times* of March 22. It has never before been published:

"During the year 1862 the hopes of the North were at their lowest ebb. It was in that year that the second battle of Bull Run had been fought and lost. McClellan was entrenched before Richmond, and the strength and resources of the nation seemed to have been fruitlessly wasted. Henry Ward Beecher was then in Brooklyn, and was perhaps more prominently associated with the cause of the North at that time than any other minister of the Gospel. He had preached and lectured and fought its battles in pulpit and press all over the country, had ransomed slaves from his pulpit, and his convictions and feelings were everywhere known.

"Late one evening a stranger called at his home and asked to see him. Mr. Beecher was working alone in his study, as was his usual custom, and this stranger refused to send up his name, and came muffled in a military cloak which completely hid his face. Mrs. Beecher's suspicions were aroused, and she was very unwilling that he should have the interview which he requested, especially as Mr. Beecher's life had been frequently threatened by sympathizers with the South. The latter, however, insisted that his visitor be shown up. Accordingly the stranger entered, the doors were shut, and for hours the white below could hear their voices and their footsteps as they paced back and forth. Finally, toward midnight, the mysterious visitor went out, still muffled in his cloak, so that it was impossible to gain any idea of his features.

"The years went by. The war was finished. The President had suffered martyrdom at his post, and it was not until shortly before Mr. Beecher's death, over twenty years later, that it was known that the mysterious stranger who had called on the stormy winter night was Abraham Lincoln. The stress and strain of those days and nights of struggle, with all the responsibilities and sorrows of a nation fighting for its life thrust upon him, had broken down his strength, and for a time undermined even his courage. He had traveled alone in disguise and at night from Washington to Brooklyn to gain the sympathy and help of one whom he knew as a man of God, engaged in the same great battle in which he was the leader. Alone for hours that night the two had wrestled together in prayer with the God of battles and the Watcher over the right, until they had received the help which He had promised to those who seek His aid. Whatever were the convictions and religious belief of Abraham Lincoln, there is no doubt that he believed in prayer, and made that the source of his strength."

A Magnificent Chime

Perhaps no taste is more nearly universal than that for a fine Chime of Bells. The old and the young, the cultured and the uncultured, the grave and the gay—all yield to the music of the bells. And it is, perhaps, equally true that no one in this country knows the art of gratifying this taste, like the masters who control the product of the famous McShane Bell Foundry, of Baltimore, Md.

Among the most recent examples of the work of this Foundry is a Chime cast for the Smith Memorial Chapel at Glenn Mills, Penn. This Chime consists of ten bells; the largest bell weighs 2100 pounds, and is 46 inches in diameter; the smallest bell weighs 300 pounds and is 21 inches in diameter. The total weight of the bells and mountings is about 10,000 pounds. The hills of Delaware County never before re-echoed more delightful sounds, or clearer, sweeter music.

The Only Authorized LIFE OF TALMAGE

Edited by Dr. Talmage's Editorial Associates.
Introduction by his Son
Rev. Frank DeWitt Talmage, D. D.



contains over 500 pages; magnificently illustrated; price, \$2. Highest commission; freight paid, credit given; experience unnecessary. Agents make \$10 to \$25 per day easily. BEWARE OF OTHER TALMAGE BOOKS, AS THEY ARE ALL UNRELIABLE. The people want "The Only Authorized Life," and will have no other. Outfit free for 15 cents to cover postage. Order outfit today. Address,

THE JOHN C. WINSTON CO.,
718 Arch Street, Philadelphia,
or 334 Dearborn Street, Chicago

HOME STUDY

Lessons by Mail. College preparation and High School subjects. Classics, Mathematics, English and common branches, by a former High School Principal and Private Instructor of long experience.

F. H. DEWEY, 55 Mechanic St., Westfield, Mass.

R.I.P.A.N.S

There is scarcely any condition of ill-health that is not benefited by the occasional use of a R-I-P-A-N-S Tablet. For sale by Druggists. The Five-Cent packet is enough for an ordinary occasion. The family bottle, 60 cents, contains a supply for a year.

Epworth League Department

Edited by REV. MATTHIAS S. KAUFMAN, D. D.

A Stalwart Youth

He will not be thirteen years of age until the fifteenth of next month, yet he stands before the world tall, fair, sturdy, robust. He is intensely interesting, not only as a promise of future greatness, but already his brow is radiant with the glory of splendid achievement. From the loins of mature Methodism he came, and honors his origin by evincing the traits of a divinely favored ancestry. He is virile, quick, plucky, practical, spiritual, successful. Work is not drudgery to him. Duty is not irksome. Obedience is freedom. With Browning's handsome and ruddy young David he enthusiastically exclaims:

"How good is man's life, the mere living!
how fit to employ
All the heart and the soul and the senses
forever in joy!"

It is his mission to give mankind a noble type of Christian character, wrought out along deep natural lines under the inspiration of a supernatural, indwelling Presence. Give him a fair chance. He will not disappoint our reasonable anticipations.

Celebrate His Anniversary

This will be done with interesting and impressive ceremonies and exercises on the second Sunday in May. Wherever world-wide Methodism flourishes, there he is present to cheer and enthuse earnest workers. Like everything and every person that is truly living, he illustrates the divine law of expansion. Holding special services in his honor will not elate and unduly intensify his sense of self-importance, but will emphasize his responsibilities and deepen his consciousness of personal power as a most sacred trust. He is worthy this year of the largest and fairest recognition ever accorded him.

Paraphernalia and Program

Why not make Epworth League Day magnificent and memorable? Originate and borrow every practical device that can aid in crowning the day with a suitable diadem. Give thought, time, labor, to the decorations. Do not allow them to be too cheap; this will detract from their dignity and appropriateness. Banners, flags, flowers, suitable mottoes, portraits of distinguished Methodist leaders, may all be brought into requisition with fine effect. These should not overshadow the exercises, but serve to render them more attractive and influential. Program? Yes, let it be the very best that can be created and carried forward. Some chapters open the glad morning with a "sunrise prayer-meeting." This is likely to prove a precious hour to those who practice the self-denial usually required in order to be present. At 10.30 A. M., a bright and new sermon should be preached to the Senior and Junior chapters and their friends, with such an order of worship, including Scripture reading, hymns, anthems, prayers, as will go deep into all hearts. In the afternoon could

not the Mercy and Help department carry sunshine and love into many shadowed homes? The 6.30 devotional hour may be made especially bright and spiritual. Then at 7.30 P. M. the new program, prepared at the central office in Chicago, may be adapted to local conditions, and a grand rally concert given.

Crowning Results

These should be a quickened interest in all League activities and aims, a keener appreciation of the church's value, deeper devotion to the personal Christ, larger plans for stewardship at work, and more heart in schemes that promise the Gospel's spread. To these should be added, if possible, a multitude who on that day would decide for the Christian life, and the determination of every live Epworthian to become a more earnest personal worker for the winning of people to our wonderful Saviour. What a magnificent day it might be in permanent fruitage if all our chapters would do their best to make it grand! Why not try it?

A Rational Wall

It is reported that the last words of Cecil Rhodes were: "So little done; so much to do." Does not this rational wall find an echo in every soul that has a just conception of the strenuous life? There is comfort in the assurance that many men live to best advantage after they are dead. If the magnanimous scheme of Mr. Rhodes for educating picked young men from Germany and the United States at Oxford University is carried out, he will continue working most effectually through all the future. How noble it is to plan largely and wisely for the welfare of the world!

Fond Hopes Realized

Just in so far as we are truly Christian there are no disappointments. What are really so spring out of our failure to measure up to the standard of Christ's requirements. To young people this must be an inspiring truth. Better things than the most ardent youth ever guessed or dreamed are in store for those who are firm and true. The following lines may be regarded as poetic fancy. They are so only in form. In fact, they are solid reality:

"Fear not to build thine eyrie in the heights,
Bright with celestial day,
And trust thyself unto thine inmost soul
In simple faith, alway,
And God shall make divinely real
The highest forms of thine ideal."

Splendid Helper

Such is our candid designation of the *Junior Workers' Quarterly*, after careful examination. It cannot fail to inspire new interest in our work with and for the noble young boys and girls of Methodist homes. Being a manual of methods, it abounds in bright, fresh, practical suggestions for the intelligent guidance of

workers and the children who are under their care. It is only 30 cents a year. Address 57 Washington St., Chicago.

Sunday Eyes

Jesus once said, with telling solemnity: "He that hath ears to hear, let him hear;" the implication being that each one will be held accountable for the proper use of hearing's valuable organ. Is it not equally important to take heed how we see? Blindness is a sad misfortune. To use the eyes to our moral injury is a sin. What about keeping the Sabbath holy with our eyes? Are we sufficiently careful in the choice of our Sunday reading? Of course no loyal Epworthian would make a practice of wasting the sacred Sabbath hours in examining the Sunday newspaper. But how about the literature which may be perfectly allowable and profitable for week-days, but does not tend directly to spiritual development and enrichment? Do we not need at least one day in seven for the special cultivation of those powers which ally us to the highest interests of time and eternity? It seems to us that religious and devotional reading should have our attention on God's day. Young people in school are frequently tempted to spend some time on Sunday in study. This is clearly a mistake. The habit must prove injurious. So valuable are the Sabbaths of life when rightly used that it is a grave error to abuse them.

Pepper People

During the Middle Ages pepper was the most valuable of the spices. Genoa and Venice gained their wealth by their traffic in pepper. Its price was very high, owing to the fact that the rulers of Europe exacted an exorbitant tax from all who engaged in its sale. With the advance of civilization the use of pepper is not so excessive as formerly. Cooks now prepare palatable dishes without resorting to such high seasoning. Pepper people, too, as a class, are less in favor. High dudgeon does not count for as much as it once did. There is much more equality among men. Those in high places cannot override the

Methodist Mutual Fire Insurance

As ordered by the General Conference, 1896

Fire, Lightning and Tornado

Insurance at Cost

THE NATIONAL MUTUAL CHURCH
INSURANCE CO.,
of Chicago, Ill.

Organized by the Board of Insurance.

Do not wait for present insurance to expire. If now insured, date your applications ahead.

INSURANCE AT ACTUAL COST, UNDER
AN EXPERIENCED AND ECONOMIC
MANAGEMENT, UPON THE
EASIEST POSSIBLE TERMS
OF PAYMENT, AND

Absolutely Safe

Profits divided pro rata each year.

J. B. HOBBS, Pres. J. R. LINDGREEN, Treas.
HENRY C. JENNINGS, D. D., Vice Pres.

HENRY P. MAGILL, Sec. and Mgr.
57 Washington St., Chicago, Ill.

lowly and angrily crush them down as in olden times. The irritable, irascible person is compelled, usually, to keep within reasonable bounds.

Greater than Alexander

It is still true that he who "ruleth his own spirit is better than he that taketh a city." The growth of personality, which is the truest evidence of human advancement for both the individual and the race, emphasizes the duty of self-realization and self-mastery. Toward the attainment of these all the true education in our day is tending. They are becoming more and more essential to success in this alert and intense age.

In Command

To enjoy self-mastery is to be in command of all our inclinations, faculties, powers. The lower ones must be kept subordinate to the higher, and all must be obedient to that which is highest in Christlike character. It is an old maxim that he who would command others must first have himself under proper control. How beautifully and firmly does the character grow when governed by principle rather than impulse.

The Monkey Reform Method

Dr. A. E. Brehm, in *Popular Science Monthly*, tells the story of a pet which he kept in his home in Germany. It was a bright, cunning baboon. At first she tried to make friends of the children in the village, when to her sorrow they were all afraid of her. Thereupon she turned to the cats and dogs, teasing and tormenting them in numerous ways. Last of all she got hold of a pretty little kitten. For days she carried it about in her arms. The kitten endured all her pranks quite good-naturedly to all appearance, until one evening when it had grown very weary, and determined to escape from its worrying friend. To this the ape strongly objected. Thereupon a struggle ensued in which the kitten scratched the ape sharply on her shoulder. Gravely she seized one of the paws of the little offender, examined it carefully, and evidently considering the claws dangerous appendages, she bit them off one at a time, not knowing that they would grow again as sharp as ever. Is not this a common method of moral reformers? They cut off some bad habit or evil practice while the old evil nature remains, with its prolific power untouched. Christ's method, which secures a radical change of disposition, motive, and aim within the soul, is the only effectual one for permanent renovation. The new birth is rational and practical. The outer life will be right when the inner is made pure.

A Knightly Soul

He was only a poor Swede, a hard-working stable boy, until he went to the Alaskan gold mines. There he was fortunate. He found and earned considerable wealth. When asked one day: "What are you going to do with your money?" he gave this noble answer: "I mean to do more for the world than the world ever did for me." And he did. Soon thereafter he gave fifty thousand dollars as endowment to a college and hospital in the far West. The honest desire to give

the world more than we receive is chivalric — aye, more, it is Christian.

Goblet or Measure — Which?

It was President Hadley of Yale who, in an address to students, gave this telling illustration: "We think of life as a goblet to be drained; is it not rather a measure to be filled?" The curse of society is greed of gain for personal ends. This is the bed-rock explanation of the sad fact that so many of our young men are not identified with the church. They have low and false and selfish conceptions of life's meaning. Pleasure's cup is immensely more attractive to them than manhood's measure. Draining the former means pitiable and fatal failure; while filling the latter enriches both the individual and the world.

Mother Goose Melodies

What a marvelous influence these childish and trivial ditties exerted in the homes of America during a large part of the past century! A mere jingle of words and rhymes with little sense, and yet they aided many a weary mother in entertaining her household of little ones. The kindergarten and junior societies and mothers' meetings have come both to teach how to entertain, instruct and train the dear children in accord with the deepest laws of child development. Perhaps the weakness of Protestantism is in its comparative failure to care for the children as effectively as has Romanism. That we are on the eve of a widespread revival of interest in the Christian nurture of childhood is to be devoutly hoped.

Burdened Hearts

These seem to be absolutely essential to the success of great undertakings. There is at least one such at the League Central Office in Chicago. It is the heart of Rev. P. Ross Parrish, who has recently written so feelingly and wisely upon the loud demand for more systematic care of our children. Who knows but that "he has come to the kingdom for such a time" and for such a purpose as this? Truly, he writes like one who has a message that must be delivered. We bespeak for him a sympathetic hearing and practical co-operation.

Childhood Conversion

What can it mean? Do those who have been nurtured from infancy upon the sweet story of Jesus and His loving sympathy need a conscious change of heart? Suppose they have always loved Him and honestly tried to please Him, and know that they enjoy His friendship? Is any special experience of being born again required of such? Certainly not. They are Christ's own, and He recognizes them. But those children who are rebellious and wicked in their hearts and practices and know their lives are displeasing to Christ, do need conversion. Just as intelligently and just as really as an adult can they surrender the will, exercise faith in the Saviour, and accept Him as rightful Lord and Master. Not only should every child who is inclined to unite with the church on probation be encouraged to do so, but the value and

beauty of the Christian life should be presented in such a light that the wayward will be induced to put themselves in close touch with church privileges. Many a child is lost to the church because their older friends are afraid they are too young to understand. Take them in and instruct them, train them, guide them. They are the ones that usually develop into the most reliable Christian workers.

Stirring Appeal

Mr. Parrish says, in this intelligent and systematic work of caring for the children, "We are behind the Jew of two thousand years before Christ. How much longer shall we neglect it? How much longer shall we try to recruit the school of Christ chiefly from the streets, rather than from Christian cradles? How much longer shall we permit the wicked Herods of our time to hunt down and murder the Christ children in our cradles, without a protest of tears and blood, if need be? Our heart is hot with this theme. Burning words must be sounded through some megaphone from sea to sea before we awaken manifestly from our slumber. Lord, in mercy, stay Thy coming, and hasten to arouse us to the rescue of the innocents!"

A Crusade

In the spring of 1212 A. D. was inaugurated a Children's Crusade for capturing the Holy Sepulchre at Jerusalem from the Mohammedans. Multitudes of boys and girls, with no armor more formidable than shepherd's crooks, set out in the vain hope of conquering the fierce Moslem warriors. Of course they failed sadly and wretchedly. The crusade now proposed is not *by* the children, but *for* them. It is to be led and directed by pastors who are *alive* to the supreme value of childhood rightly taught and trained by Junior League superintendents, senior Epworthians, Sunday-school officers and teachers. And these are to have the heartiest and wisest co-operation of Christian parents. This is the ideal. Some day it will be realized. May God hasten the time!

Our Biennial

The New England Epworth League Conventions have been notably successful. It is reasonably expected that the one booked for Worcester next July will excel all that have been held. See particulars in next issue of this Department.

For Over Sixty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.



TEN DAYS FREE TRIAL
allowed on our bicycles. We ship on approval without a cent deposit.
1902 MODELS, \$9 to \$15
1900 & 1901 Models, best makes, \$7 to \$11
500 Second-Hand Wheels
all makes and models, good as new \$3 to \$5.
Great Factory Clearing Sale.
RIDER AGENTS WANTED to ride a exhibit sample. Earn a bicycle & make money distributing catalog. Write at once for prices & special offer.
MEAD CYCLE CO. Dept. 34 N. CHICAGO, ILL.

Cash Buyers for Farms

or other real estate may be found through me, no matter where located. Send description and price and learn my successful method for finding buyers. **W. M. OSTRANDER,** North American Building, Philadelphia, Pa.

League Prayer Meeting Topics for May

REV. MATTHIAS S. KAUFMAN, D. D.

May 4 — Prayer a Necessity. Matt. 26 : 36-46.

DAILY READINGS

Monday. The time for prayer. 1 Thess. 5 : 16-25.
Tuesday. The subjects of prayer. Luke 11 : 9-13.
Wednesday. The manner of prayer. Jas. 4 : 6-10.
Thursday. Confidence in prayer. Matt. 7 : 7-11.
Friday. Power in prayer. Jas. 5 : 13-20.
Saturday. Answers to prayer. Matt. 21 : 17-22.

We kneel, how weak; we rise, how full of power;

Why, therefore, should we do ourselves this wrong,

That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee?

It cannot be claimed that prayer is a necessity to every sort of life. Plants live without it. Lower animals know nothing of its value. Such are the abounding mercies of our Heavenly Father that many material blessings are bestowed upon men whether they pray or not. A man may be wholly indifferent to God, stolid and ungrateful, and yet enjoy much temporal good that is the common inheritance of all. Hence when our topic affirms prayer to be a necessity, it has in mind man in his normal state; not man in that beastly condition which, with leaden soul, accepts Divine benefits and makes no returns of gratitude. Such are already dead in trespasses and in sins. To the awakened soul that finds within itself great longings and lofty aspirations, that reaches up after a fair realization of its holiest ideals, prayer is a necessity. The higher it rises in sacrifice and service, the keener is its sense of the need of prayer. No one can doubt that prayer was the very atmosphere in which Jesus lived. He often went off by Himself to be in solitude with the Father. The general habit of communion did not satisfy Him. He needed special seasons for special emergencies. Such was the one mentioned in our lesson. It was in the olive garden:

"Into the woods my Master went,
Clean forspent, forspent;
Into the woods my Master came,
Forspent with love and shame."

When we reach the higher altitudes of real living where self-seeking is not known, where selfishness is dropped from our lives like so many chains of bondage, and we give ourselves to love's sway alone, then will all nature be in sympathy with us, and with Him we shall see

"The olives they were not blind to Him,
The little gray leaves they were kind to Him,
The thorn tree had a mind to Him,
When into the woods He came."

The whole universe is regulated to comfort and strengthen the soul that prays.

INCENSE GUMS

1. Regular times of prayer aid in giving the soul such a state that it prays instinctively, without effort.

2. No one reaches the highest condition of prayer until he comes where it is as natural as breathing.

3. While prayer is natural to the normal soul, it is repugnant to the unrenewed man. Young Christians should not be discouraged if they find it difficult to pray as they desire. The habit can be formed; but it seldom is without much effort.

4. Those who have for many years been in the habit of communing with God, find their hearts turning to Him as readily as the flower turns toward the sun. He is their Light and Life.

INCENSE SPICES

1. *Time must be taken.* It will not do to rush into God's secret presence like a fiery steed, and away again in haste, if we would receive the real benefit of prayer. Take time for communion.

2. *Tranquillity.* How this turbulent old world would keep us in constant tumult if we should be willing to heed its multitudinous voices! Often we need to say to our jostled and tempestuous souls, "Peace, be still," in order to give them a chance to hear the still small voice of God within.

3. *Submission to God's Will.* This is the one essential of prevailing prayer, and leads to the sublimest heights of intimacy with Jehovah. It was this achievement that drew the heart of our nation to the deathbed of our last martyred President and challenged the admiration of all enlightened people. It was this spirit of submission that gave to Him who is infinitely greater than any earthly ruler His power to conquer. For

"Out of the woods my Master went,
And He was well content."

PRAYER AS INCENSE

As fragrance is the flower's sweetest life, so is prayer the sweetest aroma of a Christian heart. The "Quiet Hour" and the "Morning Watch" are perfuming with heavenly fragrance many lives that otherwise would have little attractiveness. These are quiet resorts of power. It is said that the quietest room in the Lancashire cotton mill is the engine-room, which is known as the "power room." There is no room in all the mill more important than this. Indeed, all would be useless without it. It commands first and best care. If looms are added, power is increased in proportion; otherwise the mill would soon break down. During the past years the looms have increased in our lives. We dare not diminish our activities, but we must sustain them with those adequate supplies of grace which come in answer to prayer. In the quiet room of each life may be multiplied the force to support them.

"Tell the Lord how great thy strain,
And He will with thyself remain."

May 11 — Annual Review. 2 Cor. 13 ; Num. 1 : 2, 3 ; Zech. 4 : 6.

DAILY READINGS

Monday. Pastoral advice. 2 Cor. 13.
Tuesday. Taking the census. Num. 1 : 2, 3.
Wednesday. The secret of power. Zech. 4 : 6.
Thursday. Epworthian's joy. Psa. 37 : 1-12.
Friday. Christian zeal. Eccles. 9 : 10-18.
Saturday. Our goal. Phil. 3 : 12-16.

The Epworth League is not old, but large and vigorous. It has proved a joy to Methodism and a blessing to the world. Did any one dare hope, at its organization, that this child of the church would attain unto such vast proportions in so few years? Has it not outstripped the hopes and surpassed the expectations of its most sanguine friends? True, some mistakes have been made in its management, and many improvements could be suggested, yet, notwithstanding, it reflects great credit upon those who have labored most earnestly for its advancement. May the past be only a meagre prediction of its much grander future!

MILE-STONES

1. (2 Corinthians 13) This is a chapter of pastoral advice and counsel. From it wings out the searching, "Examine yourselves." As the merchant takes account of stock at regular intervals, so may Epworthians occasionally take an inventory of personal spiritual goods. Happy is he who finds himself in possession of even a fair supply of patience, self-denial, unselfishness, brotherly kindness and love! Deeper still, it is very important to make sure of our title to the eternal inheritance.

2. (Numbers 1 : 2, 3) This passage suggests the wisdom of taking account of the League as a whole. Not that we would number the Epworthian host for purposes of self-glorification, but to ascertain how many are both able and willing "to go forth to war." In almost every

large army there are many on the sick list some have been laid aside by honorable wounds received in battle, and others are mere "hangers-on," constitutionally unfit for efficient service. May we not confidently believe that these past thirteen years of drill and struggle have diminished the number of incompetents and increased the proportion of valiant warriors? How is it with your local chapter? Has it advanced or retrograded? And how is it with you as an individual Epworthian? Have you grown stronger, more reliable and more efficient as a worker in all departments of League activity? May we not say personally, after due deliberation: "If I have fallen far below my ideal of a genuine Leaguer, at this anniversary I will turn over a new leaf and determine to do much better in the future."

3. (Zechariah 4 : 6) Here is a vital truth. God's own Spirit is our ultimate reliance. Only as He energizes us can we be effective as "good soldiers of Jesus Christ." No matter how vast the army, how well-equipped and officered, it can be scattered like chaff before the wind unless "the Lord of hosts" lends His favoring aid. Our League is finely organized and wisely directed. But without God's real presence it will be as useless as a fine steam engine destitute of steam. It will meet the purpose of its existence only in so far as God is allowed to work through it for the salvation of men and the maturing of Christian character.

GUIDE-POSTS

1. Birthday anniversaries are not only for retrospect, but more especially should they be times for planning more largely for future achievements. The past and present should be simply vantage-grounds from which to project grander campaigns of conquest.

2. They are also times for polishing weapons, repairing accoutrements, and storing fresh supplies. To get well ready for an undertaking is half its accomplishment. Hence a renewal of our vows to God and a personal re-committal of ourselves to Christ for better service, will prove a mighty impulse for a wise advance into the fourteenth year of our League history.

3. Again, it will be well to guard our League against encroachments from without. For our warfare is both offensive and defensive. So grandly has the League grown that it has become an object of attack from the forces of evil. Every conceivable effort is being made to cripple its usefulness. It is only by that eternal vigilance which is the price of liberty that we can hope to ward off these annoying foes.

"Of old within the valley of the Nile
A city stood, and still its records stand,
With massive walls encircling mile on mile,
And gates at every hand."

Somewhat like the magnificent Thebes of olden days is our League. It is a commanding feature of the Christian world. The age in which we find ourselves and the opportunities at hand are more surpassingly marvelous than the fertility



hearing about
Pearline. Pearline alone has reformed — made easy — the whole business of washing. Millions of thrifty women are using it in place of soap. Find out, in your own way, whether Pearline is the best and most economical washing medium. Ask about it. Test it. 665
Wash With It

of the wonderful Nile valley. Like Thebes the League stands surrounded by enemies.

"It needs strong guard at every gate;
Outside are roving, warring hosts of sin,
Armed to the teeth, who ever watch and wait
To steal unhindered in."

This imposes upon every Epworthian the obligation to act as a guard against the vices and sins that can so easily insinuate themselves into the various departments of our far-reaching organization:

"Then, O my soul, knowing the fate that waits
One careless hour, a faithful vigil keep;
Set sentinels at the hundred gates,
Nor let them faint nor sleep."

May 18—Practical Consecration. Rom. 12: 1-21.

DAILY READINGS

Monday. The basis of service. Dent. 6: 4-9.
Tuesday. Fruitful service. Ps. 1: 1-6.
Wednesday. Strong service. Isa. 40: 28-31.
Thursday. Be diligent. 2 Pet. 3: 9-14.
Friday. With all your heart. 2 Chron. 31: 20, 21.
Saturday. Happy service. Isa. 26: 3-12.

A mechanical genius once laid before an expert the plan of a new invention for his criticism. After patiently listening to the detailed account of the new invention the gentleman inquired: "Have you made a model?" "No." "Then," said the expert, "I can give no decided opinion. In so far as the theory goes it seems clear and logical, but it is only a theory." Many excellent people are like this inventor; they have in their minds a well-defined conception of consecration, but they have never developed the idea into tangible form. The above wise expert said to the theoretical man: "Neither you nor any one else can estimate the value of your idea until you embody it in wood and metal." This, too, is the crucial test of consecration. Sidney Lanier brings out this thought most beautifully in "Life and Song," wherein he says:

"His song was only living aloud,
His work a singing with his hand."

WOOD AND METAL

To embody our conception of consecration in concrete form, we need to call into requisition the entire Decalogue, not only in its ancient form, but with the new spirit which Christ breathed into it. It is not for us to select some of the Commandments and discard others. Obedience to them all is essential to the complete model. We are to be very unlike the Negro brother who thanked God that while he had broken every one of the Ten Commandments he had never let go of his religion. The ethical side of religion needs emphasizing in the lives of many professed Christians.

Then there is also required the metal of a genuine humility. When St. Francis of Assisi was asked why he was so influential with the people, he replied: "Well, I've been thinking about that myself lately, and this is why: The Lord looked down from heaven upon the earth and said, 'Where can I find the weakest, the littlest, the meanest man on the face of the earth?' Then He saw me, and said, 'I've found him, and now I'll work through him. He won't be proud of it. He'll see that I'm only using him because of his littleness and insignificance.' What fine metal is here described! What a clear ring it gives forth!

THE MODEL

To make the approved model of consecra-

Cancer, Tumor, Piles, Catarrh, Ulcer and Skin Diseases

Successfully cured by a combination of Medicated Oils. Thousands of persons come or send to Dr. Bye, of Kansas City, Mo., for this wonderful Oil. Many cases are treated at home without the aid of a physician. Persons afflicted should write for illustrated book showing the various diseases before and after treatment. Physicians endorse this mild method of treatment. Call or address DR. W. O. BYE, cor. Ninth and Broadway, Kansas City, Mo.

tion, obedience and humility must be combined with that "charity which is the bond of perfectness." One cannot be wholly consecrated to God without these elements having supremacy. He must have a real relish for giving himself to God and for recognizing God's rightful ownership in him. This spirit of benevolence resulting in practical beneficence needs to be lodged in the child's heart and nurtured through all the years of growth and development. In the estimation of those who know him best, John D. Rockefeller is a conspicuous example of benevolence. In an address given before his son's large Sunday-school class in New York, Mr. Rockefeller said: "When I was fourteen or fifteen years of age, I did all I could to help a little parish pay off a debt of about two thousand dollars on a church to which I belonged. It was there that I acquired the taste for giving and for influencing others to give." Usually a man's pocket-book is the last thing he consecrates to God. When a real taste for giving is formed, and one's pocket-book is open to the Lord's demands, the rest of him soon follows.

"What is done for God alone,
Thy God acceptable will own."

PRACTICAL POINTS

1. This whole chapter is filled to overflowing with model instructions directly pertinent to our topic.
2. It bristles like a porcupine with sharp points that ought to penetrate the dullest Christian brain.
3. It grounds human obligation upon the bountiful mercies of God, and challenges all that is noblest in man.
4. Reason, affection, fairness, brotherhood, the heroic in human nature—in fact, everything worthy of consideration is here presented as inducement to rise up in all the might of conscious manhood and give self unreservedly to God for the benefit of mankind.
5. Study this splendid chapter on practical consecration carefully, prayerfully, energetically, and you cannot fail to give yourself, and all that you can gain, intelligently to Him who has every right to your whole being.

CONSECRATION SUMMIT

No higher expression of our topic can be given than these words of David Livingstone's early resolve: "I will place no value on anything I have or may possess except in its relation to the kingdom of Christ. If anything I have will advance the interests of that kingdom, it shall be given or kept as by giving or keeping it I shall most promote the glory of Him to whom I owe all my hopes both for time and eternity."

May 25—Some Modern Missionary Achievements. Zech. 4: 6; 2 Chron. 16: 9; Ps. 118: 33; Matt. 21: 42. Read Mott, chap. 5.

DAILY READINGS

Monday. Impossibilities? Mark 10: 23-27.
Tuesday. All the earth. Isa. 43: 1-7.
Wednesday. God's eyes. 2 Chron. 16: 7-9.
Thursday. For our brethren. Josh. 1: 12-18.
Friday. A pressing work. Neh. 6: 1-9.
Saturday. The secret of fruitfulness. John 12: 23-26.

President Roosevelt gives a most interesting description of a great missionary meeting which he attended on one of the Western Indian Reserves. Ninety-nine per cent. of the gathering was Indians. Fathers and mothers had come together across the prairies upon their lodge poles and ponies to attend that marvelous conference. Some of them had come full two hundred miles. The business of the conference was conducted almost wholly by the Indians, white missionaries assisting only where it was absolutely necessary. Enthusiasm ran high. How they longed for their blind brothers to be brought to the same light which so cheerily illumined their lives! For this they gave most generously. With them they brought the earnings of months to lay upon the altar. Their conversion was a great achievement; but the conquest of their hearts by the genuine missionary spirit was a greater achievement.

MOTTIAN SHEAVES

The first of these, presented by Mr. Mott, is that of Manchuria. Here the work has been carried forward by Irish Presbyterians and the

United Presbyterians of Scotland. Manchuria has an area eleven times as large as Ireland and an estimated population of over fifteen millions. The people are Chinese and Manchus—the latter being the race which conquered China. Indeed, Manchuria might be regarded as a colony of China, as Chinese immigrants have poured in there for centuries, and the Chinese language is the prevailing tongue. In 1870 the first two Irish missionaries entered this vast region. In 1873 there were only three converts; but in 1899 there were 19,000 baptized members. The rate of increase in the last five years has been fifty per cent. Truly this is a splendid showing.

2. The work of the Moravian Church is phenomenal. It has done more for missions, in proportion to its membership, than any other church in the world. They have regarded this work not merely incidental, but as their main business. When a secretary of the Student Volunteer Movement made an address in a Moravian college and appealed for volunteers to enlist for the foreign field, he found, to his surprise, that every student in the college was already a practical volunteer.

3. In answer to the question, "Can the world be evangelized in this generation?" Mr. Mott holds up the province of Kyagwe—a province fifty miles square. This province has had the Gospel preached in every one of its villages by "lip and life" in a single year. It contains two thousand square miles, and it was all visited by seventy converted native evangelists under the supervision of only two European missionaries. The self-propagating power of the Gospel is the ground of largest expectation.

ECHOES

1. Testimony from all sources, sanely regarded as reliable, is accumulative and powerful in honor of missionary achievement. The grandest victories ever won on earth have been achieved by those who have manifested the missionary spirit.
2. Eminent authors like Lew Wallace and Max Muller and many more are strong in the endorsement of missions.
3. Great travelers and explorers, such as Henry M. Stanley and Mungo Park, have been enthusiastic over what they have seen accomplished by our missionaries.
4. Scientists like Darwin and statesmen like Gladstone and William McKinley were warm endorsers of missions from what they knew of their actual achievements.
5. Echoes from all mission-fields give more encouraging reports than in any previous period of modern missionary enterprise. Ultimate triumph is assured.

Fall River, Mass.

Big Catches in Maine and New Hampshire

Judging from the reports which are daily reaching us, the fishing sport this season gives promise of surpassing that of previous years, both in size and quantity. At Belgrade Lakes, Me., some large catches have been made and also at Moosehead; while the lakes of New Hampshire are this year outdoing themselves both in size and quantity.

The ice left Sunapee April 10, and for the last two weeks land-locked salmon, weighing anywhere from four to ten pounds have been landed. Numbers are daily leaving Sunapee with large catches of perch, pickerel, etc., and at Newfound Lake the catches have topped everything. A fourteen pound salmon was pulled from the lake on April 18, and in every case the fisherman who has visited this section has been amply repaid.

Lake Winnepesaukee in New Hampshire is also sending out her quota, and in the numerous brooks and streams trout fishing has just commenced to take on life.

For full information in regard to fishing in New England, send two-cent stamp to the General Passenger Department, Boston & Maine Railroad, Boston, for their illustrated book "Fishing and Hunting."

Excursion tickets to all principal down east fishing centres will go on sale May 1.

OUR BOOK TABLE

Anticipations of the Reaction of Mechanical and Scientific Progress upon Human Life and Thought. By H. G. Wells. Harper & Brothers: New York. Price, \$1.80.

Here are certain speculations about the trend of present forces, a forecast of the way things probably will go in this new century, a rough sketch of the coming time. Nine chapters treat as many different topics, among which are "Locomotion," "Diffusion of Great Cities," "War," "Conflict of Languages," and "Faith, Morals and Public Policy in the Twentieth Century." It is in this final chapter that the main interest of great numbers will mostly concentrate, and from its tone they will rank the book. For an author's mental poise, moral character, and general sanity can be pretty accurately discerned from his attitude toward these vital things. What is it, then, that this author's present predilections regarding these most important subjects prompt him to throw into the future? A few extracts will give his measure.

According to Mr. Wells, the men of the future "will have no positive definition of God at all. They will content themselves with denying the self-contradictory absurdities of an obstinately anthropomorphic theology." "The whole intellectual fabric of Christianity," he avers, "rests upon the dogma of the Fall," which he considers to have been already destroyed by Evolution. Yet he affirms "we are only in the very beginning of a great Roman Catholic revival." "I doubt if there will be any Protestant left among the irresponsible rich," and, of course, in his supposition, there are already none left among the intellectual. Suicide "of incurably melancholy or diseased or helpless persons" will soon be regarded "as a high and courageous act of duty rather than a crime." Those who are "helpless, useless, and unhappy will have little pity and less benevolence from the men or the new republic." They will indeed be quite generally killed to get them out of the way. "People who cannot live happily and freely in the world without spoiling the lives of others are better out of it." There will be no deterrent punishments at all, and no "coddling laws." The future man "will certainly not believe there is any *post mortem* state of rewards and punishments, and I do not see how he will trace any reaction between this world and whatever world there may be of disembodied lives.

It is only fair to say that the entire book is not made up of such ridiculous prognostications. On some of the more secular topics a greater degree of sanity is exhibited. But we fail to see any particular value in such a crude attempt to forecast what the years will bring. No two individuals would make it all the same. Wholly unforeseen elements and entirely unanticipated discoveries are sure to enter in. The only thing certain is that it is very uncertain. And this English agnostic—for such Mr. Wells appears to be—gives no evidence of having the gift of prophecy, and his prejudiced vaticinations will carry no weight or connection as to their probability except with those who, like him, strongly desire this sort of a consummation.

Working for God. A Sequel to *Waiting on God*. By Rev. Andrew Murray. Fleming H. Revell Co.: New York, Chicago, and Toronto. Price, 50 cents.

"There can be no question to the church of more intense and pressing importance," says the author, "than this: What can be done to waken believers to a sense of their holy calling, and to make them see that to work for God, that to offer themselves as instruments through whom God can do His work, ought to be the one aim of their life." The author wastes no time in merely finding fault, but proceeds to outline a

simple plan for arousing the entire membership of the church to a sense of responsibility in the matter of direct Christian work. His suggestions are more especially for the benefit of pastors and lay teachers. Those who feel depressed over the indifference of the church will find this book uplifting and inspiring. If every pastor could catch its spirit and systematically carry out its suggestions, there would be a vast quickening of religious zeal throughout the churches.

Meditations for Quiet Moments. By Rev. J. H. Jowett, M. A. Fleming H. Revell Co.: New York and Chicago.

This little book consists of a series of expositions that appeared originally in the *Sunday at Home*. It appeals to a limited but powerful constituency, viz., the men and women who, in the rush and hurry of this busy commercial age, find time to meditate upon the things of God. To such, the book, small as it is (and it numbers only a little over one hundred pages), offers real spiritual food. The writer gives us pithy, forceful and spiritual expositions of Scripture texts, and we feel sure the book will help all whom it may reach.

Among the Night People. By Clara Dillingham Pierson. Illustrated by F. C. Gordon. E. P. Dutton & Co.: New York.

This is a series of bright, breezy nature studies for children. The subjects chosen are what the writer calls the "Night People," and include raccoons, muskrats, cut-worms, deer mice, hawk moths, etc. The sketches are all calculated to interest the little folks, and will provide them incidentally with a considerable amount of natural history. The book has numerous illustrations and is attractively bound.

The Color of His Soul. By Zoe Anderson Norris. Funk & Wagnalls Company: New York.

The book and its title are both peculiar. The book is really a social study that dips, however, but little below the surface. Its portrayments of certain phases of city life are mostly correct, realistic, and disagreeable. The principal character is not strongly drawn, but it presents a very young man, of anarchistic tendencies, who aspires to oratory. He is a sponging, sensual, worthless animal, and his record is so unsavory one is glad to lay down the book.

The Courtship of Sweet Anne Page. By Ellen V. Talbot. Illustrations by Sewell Collins. Funk & Wagnalls Company: New York & London. Price, 40 cents.

There is no more grateful task in literature than the completion of a tale half told or but hinted at, in olden drama or romance. Ellen V. Talbot has laid lovers of Shakespeare under special obligation to her by filling an inviting gap in "The Merry Wives of Windsor" with the charming romance of Sweet Anne Page and her courtship by the three lovers: Abraham Slender, the tallow-faced gawk chosen by her father; Dr. Caius, the garlic-scented favorite of her mother; and the "gallant Fenton," the choice of her own willful self. How the second suitor was played against the first, and the third, bantered and coquetted and finally eloped with, is made the matter of a plot which Shakespeare himself could not have constructed more artistically. The diction, too, has the true Elizabethan flavor.

Our Sixty-six Sacred Books; or, How Our Bible was Made. By Rev. Edwin W. Rice, D. D. American Sunday-school Union: Philadelphia.

A popular hand-book for colleges, normal classes and Sunday-schools on the authorship, contents, preservation and circulation of the Christian Scriptures. Within ten years this course of studies has passed through several editions. The work has been carefully re-written and much enlarged to incorporate the accepted results of recent explorations and the researches of critical scholars within the past decade. A special feature of this edition is a collection

of fac-similes of ancient manuscripts and prints.

Hohenzollern. By Cyrus Townsend Brady. The Century Co.: New York. Price, \$1.50.

"Hohenzollern" is a historical romance of the time of Frederick Barbarossa, Emperor of Germany in the middle of the twelfth century. The emperor, having fallen in love with his ward, the Countess Matilda, obtains a divorce from his wife in order to marry the countess; but she refuses, being herself in love with young Hohenzollern. Hohenzollern had saved the emperor's life, but the emperor now drives him from the court, and finally places him under the ban of the empire. At this stage the count makes the emperor his prisoner, but finding that the latter is likely to fall in turn into the hands of a rival claimant for the empire, sets him free, and goes deliberately forward to meet the emperor's rival and frustrate his designs. The story is rapid in movement and kaleidoscopic in its frequent but plausible changes of situation. The scene is laid in the Black Forest, and the local color is excellent. "Hohenzollern" appeared in the *Century* under the title of "Barbarossa," where it gained considerable popularity.

The Call, Qualifications and Preparation of Foreign Missionary Candidates. A Collection of Papers by Missionaries and Other Authorities. Student Volunteer Movement: 3 West 29th Street, New York. Price, paper, 25 cents; cloth, 40 cents.

As the title states, this is a collection of miscellaneous papers, and not a treatise. The call, qualifications and preparation of missionary candidates are discussed from independent points of view by the different writers. Any student, whether thinking of giving his life to foreign missions

FAVORABLY KNOWN SINCE 1826. **BELLS.** HAVE FURNISHED 35,000 CHURCH, SCHOOL & OTHER BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE. **MENEELY & CO.,** PUREST, BEST, GENUINE WEST-TROY, N.Y. BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE.

Church Bells, Peals and Chimes of Lake Superior, Ingot Copper and East India Tin Only. **BUCKEYE BELL FOUNDRY,** THE E. W. VANDUZEN CO., Cincinnati, O.

CHURCH BELLS CHIMES and PEALS. Best Superior Copper and Tin. Get our price. **McSHANE BELL FOUNDRY, Baltimore, Md.**

BLMYER **CHURCH BELLS.** UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Zion's Herald
Founded, 1823

SUBSCRIPTIONS

Per Year, \$2.50

Ministers and their Widows, 1.50

Single Copies, 5 Cents.

THE DATES on the paper following the name of the subscriber shows the time to which the subscription is paid.

DISCONTINUANCE.—Papers are continued until there is a specific order to stop. When no word is received it is supposed the subscriber desires the paper continued.

SUBSCRIBERS writing on business should give the name of the post-office to which the paper has been sent.

REMITTANCES may be made by Money Order or Registered Letter. Checks, if used, should be drawn on some bank in Boston, New York or Chicago.

RECEIPT. If this is desired, send a stamp when remitting.

FOR ADVERTISERS it is ONE OF THE BEST MEDIUMS that can be employed for NEW ENGLAND. It reaches weekly 17,500 families. Advertising rates sent on application.

Specimen Copies Free.

All letters on business should be addressed
GEO. E. WHITAKER, Publisher,
36 Bromfield St., Boston

or not, will be profited by a careful reading of the book.

Town Life in Ancient Italy. A translation of Prof. Ludwig Friedländer's "Stadtwesen in Italien im Ersten Jahrhundert." By William E. Waters, of New York University. Benjamin H. Sanborn & Co.: Boston. Price, 75 cents.

This book is small, but it is comprehensive in its treatment of important subjects. It gives a broad outlook upon municipal life in Italian cities, including appearance and conditions of the towns, municipal government, social classes of the rural cities, the fiscal management of rural cities, popular amusements, religious observances, and relations with Rome. It is surprising how much is compressed into a small compass under these chapter headings.

The Sunday School Teacher. By Prof. H. M. Hamill, D. D., Superintendent of Training Work, Methodist Episcopal Church, South. Barbee & Smith: Nashville, Tenn. Price, 50 cents.

We can commend this book to Sunday-school teachers and the church generally. It is compact, tersely written, and very helpful and stimulating. Prof. Hamill, the author, is widely and favorably known as an expert in such matters, and what he says may be received as from an authority on the subject of Sunday-school work.

The Life and Epistles of St. Paul. Harmonized and Chronologically Arranged in Scripture Language. By Rev. S. W. Pratt. Funk & Wagnalls Co.: New York and London.

An attempt is made in this volume to give the full text, in a harmonious chronological arrangement, of whatever pertains to the life and work of St. Paul. There is particular timeliness in this publication, for the International Sunday-school Lessons for the first six months of the present year are on the career and letters of this apostle. The plan of the author is well wrought out, and the book will make a valuable addition to the Christian worker's library.

The Care and Feeding of Children. By L. Emmett Holt, M. D. D. Appleton & Co.: New York.

The subject is worked out in the form of a catechism, with questions and answers. The essentials in the care of children have been emphasized. Young mothers and inexperienced nurses will find the little book very useful.

The New Century Bible. The General Epistles—James, Peter, John and Jude. Edited by W. H. Bennett, M. A. Henry Frowde: New York.

Both the Authorized and Revised Versions are used, the latter with annotations. Considerable space is given to a discussion of date and authorship, circumstances and composition, biographical notes, and the analysis and significance of the epistles treated. The net result is a very complete, compact and practical commentary.

The Dark O' the Moon. By S. R. Crockett. Harper & Brothers: New York. Price, \$1.50.

This is a Scotch romance in Mr. Crockett's well-known style. The scene is laid on the east coast of Scotland some two centuries ago, when there was more opportunity for adventure and daring deeds both in love and war than there is in these quieter, prosier times. Gypsies, outlaws, and smugglers abound in the narrative, and there is full store of secret retreats, hidden caves, midnight frays, and gallant assaults. It is a story and nothing more, with no particular moral or intellectual meaning, but it will serve very well to while away a few hours pleasantly; and it leaves a good taste in the mouth, for there is in it plenty of ardent devotion, high-toned courage, faithfulness to duty, and adherence to principle, and the right swains get the right sweethearts at last.

Ten Years in Burma. By Rev. Julius Smith. Jennings & Pye: Cincinnati. Price, \$1, net.

This is a valuable contribution to the general fund of missionary information. It is written by a wide-awake observer who spent ten years in Burma, during which

time he carefully studied the religious, social and political conditions of the people. The detailed description of the native religions in contrast with Christianity is a very important feature of the book. Attention is also given to the benefits of British rule in Southern Asia.

The Crown of Thorns. A Story of the Time of Christ. By Paul Carus. Illustrated by Edward Biedermann. The Open Court Pub. Co.: Chicago. Price, 25 cents.

A sketch of absorbing interest which vividly pictures odd and interesting phases of Jewish and Roman life at the time of Christ's crucifixion. It suggests several profitable lines of meditation, and would make an excellent gift-book.

Across the Continent of the Years. By Newell Dwight Hillis. Fleming H. Revell Co.: Chicago, New York and Toronto. Price, 25 cents.

This is one of a charming series christened "Ideal Messages"—"booklets for friend to send to friend, having in mind the conveying of a special word for a specific occasion." It is a portrayal of the pilgrimage of life, in which the writer shows that "Christ is all and in all to the pilgrim journeying across the continent of the years."

Magazines

—Mark Twain occupies first place in the *North American Review* for April with a clever discussion of the topic, "Does the Race of Man Love a Lord?" He proves conclusively, to himself at least, that all men love power and conspicuousness, which is the essence of the pleasure of being a "lord." The other papers of this number of timely interest are: "Trend of University and College Education in the United States," President Harper of Chicago University; "The Red Man's Present Needs," Hamlin Garland; "Police Power and Police Force," W. A. Purrington; "The Northern Securities Company and the Anti-Trust Law," Robert L. Cutting. (*North American Review*: New York.)

—*Records of the Past* still makes its appearance, richly laden with archaeological and antiquarian treasures. The first article of the April number, by Frederick Bennett Wright, is devoted to "The Ming Tombs," of China. The description of excavations at Tell El-Hesi, the site of ancient Lachish, is quite interesting. Dr. Lorenzo Gordon Yates writes on "Some Ancient Relics of the Aborigines of the Hawaiian Islands." As usual, the illustrations are numerous and effective. They enable the reader to obtain an excellent idea of the places described by the writer. (*Records of the Past Exploration Society*: Washington, D. C.)

—The *Nineteenth Century* for April contains a paper by G. A. Raper on "Freemasonry in France," which explains some of the political undercurrents in the life of that nation. "The Needs of South Africa" are defined in two papers—"Capital and Population," by J. W. Cross, and "Female Emigration," by Hon. Mrs. Evelyn Cecil. The Venerable Archdeacon Fletcher discusses "The Renewed Struggle for the Schools" in England. The other papers of special interest are: "The King's Declaration" and the Catholics of the Empire," by Miss Agnes Lambert; "Where are the Village Gentry? A Rejoinder," by Lieutenant-Colonel Pedder; "The Literature of the Australian Commonwealth," by Percy F. Rowland. (Leonard Scott Publication Co.: New York.)


—The editorial in the *Biblical World* for April is devoted to "The Distinctive Beliefs of the First Christians." It is a very fair statement of this important subject. This is immediately followed by a sketch of "Joseph Henry Thayer: the Man and his Work," by Prof. C. J. H. Ropes, D. D., of Bangor Theological Seminary. Prof. J. Vernon Bartlett, M. A., of Mansfield College, Oxford, has a paper on "The Character and Composition of Acts;" and Prof. Shailer Matthews deals with "The Messianism of Paul" in the fourth installment of his serial on the "Social Teaching of Paul." (University of Chicago Press.)

—The *Contemporary Review* for April is an unusually strong and interesting number. To religious readers there are several articles of marked interest, notably: "Non-Episcopal

Churches," by Vernon Bartlett; "The Standard of Orthodoxy in the Anglican Church," by Rev. J. Gamble; "The Abbe Loisy and the Roman Biblical Commission," by Austin West; and the "New Licensing Bill," by Thomas Holmes. There are several other important contributions. (Leonard Scott Publication Company: New York.)

Large Sales

Two large editions of "The Empire of Business" have been printed before publication, and the heavy subscription sales make it seem not unlikely that Mr. Carnegie's much-talked-of work will be the best selling serious book of the year. If there is any one man who typifies the successful American man of affairs in the fullest and best sense it is surely Mr. Carnegie; and the rise of American industries to a point where those who direct them are indeed on a par with kings and emperors gives a peculiar interest to what such a leader has to say concerning the making and spending of money. The publishers, Doubleday, Page & Co., have made a superb volume, in a substantial library edition, with a photogravure portrait.



**I Just Love
Malt Breakfast Food**

**The Best Food
for Everybody**

If you will try Malt Breakfast Food for your breakfast or for any other meal, you will find that everybody in your family will like it. They will like it permanently—they will like it better the more they eat of it and never grow tired of it.

That's because of its delicate, delightful flavor, the flavor of malt which everybody likes.

This food is not an ordinary, mushy cereal, but a scientific combination of fine gluten wheat and the natural digestive elements of malt.

This is a combination which follows the plans of Nature.

There are more of the properties necessary to make rich blood, strong muscles and sound flesh in this food than in any other.

It is equally good for children, adults, invalids and athletes, and particularly good for over-worked, tired, nervous people, with impaired digestions.

That's because it is so remarkably easy to digest, and so full of life and strength.

If Malt Breakfast Food is a stranger in your family, write us and we will send you an order for a REGULAR FULL-SIZE package from your grocer or free trial. Ask us for our booklet "BREAKFAST MENUS FOR A MONTH."

Malted Cereals Co.
Dept. U., Burlington, Vt.

All the Virtues of Malt
All the Strength of Wheat.

THE CONFERENCES

NEW ENGLAND CONFERENCE

Springfield District

Holyoke Highlands.—Evidence was given of the esteem in which Rev. and Mrs. O. R. Miller are held by the people of this charge by an informal farewell reception that was tendered them. Mr. and Mrs. Miller, while taking tea at the home of Mr. and Mrs. J. H. Fowles, were surprised by the gathering, after tea, of a host of their parishioners, who gave expression to their kindly feelings by hearty words of appreciation and by the gift of a handsome oak library chair to Mr. Miller, and a lovely dining-room set to Mrs. Miller, Mrs. W. H. Alden making the presentation speech. Mr. and Mrs. Miller live within the bounds of this parish, and they will continue to labor earnestly for the upbuilding of this growing society. Mr. Miller's first addresses as field secretary of the National Reform Bureau were delivered in this city, Sunday, April 13. He spoke in the morning at the First Congregational Church where the Highlands Methodist Church united in worship with the First Congregational society; in the afternoon at the Y. M. C. A. service; and in the evening at the Second Baptist Church. Dr. Wilbur F. Crafts was also in the city on that day, and delivered three addresses in the interest of the Reform Bureau.

A reception was tendered Rev. and Mrs. F. M. Estes, Friday evening, April 25. They were assisted in receiving by Rev. and Mrs. O. R. Miller. Rev. and Mrs. G. W. Winch of the First Congregational Church, Rev. and Mrs. F. J. Hale of Chicopee Falls, and Rev. J. P. Kennedy, pastor of the Appleton Street Church, were present. Mr. Miller presided, and after brief words of welcome introduced Mr. L. F. Randall,

the church treasurer, who extended the welcome of the society, and Mr. B. M. Copeland, president of the Epworth League, who represented the Epworth and Junior Leagues. Addresses of welcome were also given by Rev. Messrs. Winch, Hale and Kennedy. Vocal and violin solos and recitations were rendered by city talent. The reception was very largely attended. After the remarks and entertainment refreshments were served in the vestry. The enthusiasm of the assembly was abated somewhat possibly by the announcement that Miss Clara Bombard, the secretary of the Epworth League, had passed away during the afternoon. Miss Bombard was an accomplished young lady and a devoted Christian.

F. M. E.

Boston District

Boston Preachers' Meeting.—On Monday new officers were elected: Rev. C. E. Davis, president; Rev. Franklin Hamilton, vice-president; Rev. G. L. Small, secretary. The executive committee will be announced later. An interesting program will be provided for next Monday.

St. John's, South Boston.—The Men's Club, assisted by the Ladies' Social Circle, gave their returning pastor, Rev. Dr. George Skene, an elegant reception on Thursday evening, April 17. The vestry was beautifully decorated and thronged by a happy people who extended hearty greetings. Music was furnished by an orchestra from the Perkins Institution for the Blind, and refreshments were served by the young ladies of the church.

St. Mark's, Brookline.—A reception was given Rev. Dillon Bronson and wife on Thursday, April 17, by the Ladies' Benevolent Society and Epworth League. Mrs. W. W. Potter and Presiding Elder Perrin and wife assisted in receiving. A fine musical program was provided and refreshments served in the banquet hall. The popular vesper services on Sunday afternoon at 4.30 are to be continued during May.

Barham Memorial.—Bishop Chapel was crowded on Thursday evening, April 24, to ratify the action of Conference in sending Rev. Edward Higgins as pastor of this charge for the second year. Encouraging remarks were made by the treasurer of the board of trustees, superintendent of the Sunday-school, and the presidents of the Ladies' Aid Society and Epworth League. Little Miss Nettie Ray presented Mrs. Higgins with a beautiful bouquet. The ministers of Grace Episcopal, Phillips Congregational, Fourth Presbyterian, St. John's and Baker Memorial Methodist Episcopal churches were all present and extended fraternal greetings. A letter was read from Presiding Elder Perrin who was unable to attend. Mr. H. Lutton presided and introduced the speakers. A musical entertainment was given, a collation served by the ladies of the church, and a social time enjoyed by all.

Mt. Bowdoin, Dorchester.—Rev. George A. Phinney is having an auspicious and very encouraging opening and beginning at this church. Already a general and very hopeful feeling for the future has been awakened.

Hyde Park.—On Monday evening, April 21, a crowd of young people, some older ones, and a few officials, gathered at the parsonage as a surprise "send-off" and farewell reception to the retiring pastor, Rev. G. F. Durgin, and his wife. A splendid, large, quartered-oak, roll-top desk was presented to Mr. Durgin. It was a delightful occasion.

First Church, Dedham.—Most interesting and gratifying to the members of this church was the celebration, on Monday evening, March 31, of their release from the burden of the mortgage upon their parsonage. The quarterly conference gave a reception to the congregation, and the vestries, transformed by rugs and decorations into attractive reception-rooms, contained a representative gathering of the people. Rev. R. P. Walker, the pastor, and Mrs. Walker, received, assisted by members of the quarterly conference, and by Rev. E. W. Virgin and Rev. J. H. Pillsbury, former pastors, Mrs. Pillsbury, and Mr. R. S. Douglass of Auburndale. Mr. F. M. Bailey, for thirty years treasurer of the church, gave an interesting history of the parsonage and of the mortgage. The mortgage, for \$1,300, was placed in 1887, and took the place of one of \$2,600, placed in 1879, which had replaced one of \$600, placed previous to 1871. Mr. C. H. J.

Kimball then related how the money was raised as the Twentieth Century Thank Offering of the people. One hundred and four persons had shared in it, in amounts varying from 25 cents to \$100. A report of the finances of the closing year showed the following payments: Current expenses, \$1,300 (all bills paid); parsonage debt, \$600; new church lot (part payment), \$500; benevolences, \$550; improvements, \$100.

The burning ceremony was unique and interesting. The document, in the form of a vertical roll, was suspended from an arch of wire, flanked by two lighted candles in silver candlesticks, placed upon a large silver tray, which was borne by two young men. Mr. Albert F. Dantells, president of the trustees, lighted a taper at one of the candles and applied it to the suspended paper. As it ignited the young men raised the tray and held it shoulder-high, while the people arose and sang the doxology. Brief speeches followed by Professor Pillsbury, Mr. Douglass, and Rev. E. W. Virgin. The church is entering vigorously upon the new building enterprise, and all indications point to the completion of a fine house of worship within two or three years.

Lynn District

Meridian St., East Boston.—This church was filled to the doors on the evening of April 22, the occasion being the reception given to the pastor, Rev. Dr. L. B. Bates, and his wife, in recognition of Dr. Bates' service of eighteen years at the Bethel Church. Clergymen from the various denominations in the district were present, and remarks of a congratulatory nature were made by Rev. G. H. Spencer, of Saratoga St. Church, and Rev. C. H. Atkins, of Orient Heights.

Trinity, West Medford.—On Tuesday evening, April 15, this church tendered a farewell reception to the retiring pastor, Rev. Arthur Bonner, and his wife. The attractive vestries were rendered more so by the artistic arrangement of home furniture, rugs, plants and flowers. The exercises included both vocal and instrumental music, readings and speeches. The vocal music consisted of trios by members of the Epworth League and by members of the local Girls' High School Glee Club. Mr. Charles E. Lowe spoke wittily for the officials of the church. Mr. A. E. Lemont, for church, Sunday-school, Ladies' Society, and community, made a happy speech, in which he presented the pastor with a beautiful gold watch as a token of esteem and loving regard. Mr. Bonner responded briefly but feelingly. Little Mildred Mann, for the Junior League, tendered a beautiful bouquet, and Mrs. Arthur C. Rich, in behalf of the Ladies' Society, presented to Mrs. Bonner a purse of money. Mrs. Bonner found voice to express her appreciation. In the informal reception which followed, Mr. and Mrs. George Crothers assisted in receiving. Light refreshments were served during the evening. A unique remembrance album containing the autographs of a host of friends in church and community is to be the

430,000

"Church Hymns & Gospel Songs"

have been sold.

The leading Hymn book for Prayer Meetings, Young People's Societies, Sunday Evening Services, Sabbath Schools, etc. Contains 367 choice standard hymns, best Sacred Songs, favorite Gospel Hymns. Firmly bound, \$25 per 100, sample, postpaid, 20 cts. THE BIGLOW & MAIN CO. New York and Chicago Publishers of the Moody and Sankey "Gospel Hymns."

Freewill Offering to Preachers

To all preachers in good standing, who send a self-addressed stamped envelope. Address, A. McGARY, Austin, Texas.

CITY OF BOSTON

Police Department

Notice is hereby given that every dog three months old or over must be licensed annually on or before the thirtieth of April.

Licensed dogs shall wear a collar marked with the owner's name and its registered number.

Any person keeping an unlicensed dog is liable to a fine of fifteen dollars.

Applications for dog licenses may be made at the several police stations on the divisions where the dogs are to be kept.

By order of the Board of Police,
THOMAS RYAN, Clerk.



A. B. & E. L. SHAW CO.
Makers of
PULPIT FURNITURE

81 Causeway St., Boston
Special Designs Executed
SEND FOR CATALOGUE

Here is a Cure

Buffalo, N. Y., May 1, 1902.

Publisher of ZION'S HERALD:

Dear Sir:—We cure every case of catarrh, stomach trouble, constipation, kidney disease, congested or torpid liver and inflammation of bladder and prostate gland. One dose a day of our Vernal Saw Palmetto Berry Wine does the work quickly, thoroughly and permanently.

We prove above statements, and will send a trial bottle of this remedy to those of your readers who write for it. We will send every bottle free, safely packed in plain box, charges prepaid. We would like to hear promptly from all those who suffer from any of the troubles mentioned. We cure the most stubborn cases.

Please give this a prominent place in your publication.

Very truly yours,

Vernal Remedy Company,
1053 Ellicott Square, Buffalo, N. Y.

possession of the retiring pastor when complete. The financial year closed with all bills paid.

Medford Hillside. — Here, too, Rev. and Mrs. Bonner were reminded of the cordial good-will of the people when at the usual Thursday evening prayer service a large company of friends gathered. After the service Mr. Arthur Partridge, superintendent of the Sunday-school and treasurer of the church, presented the retiring pastor with a purse of money. Mrs. Sarah Crawford, for the Ladies' Aid Society, gave Mrs. Bonner a beautiful combination gold pen and pencil. This new church is prospering along all lines. Recently 4 have united with the church on probation, and 4 have been received in full — 2 by letter and 2 from probation. Finances for the new year are well in hand, with all bills of last year paid. The Sunday-school, Epworth League and Ladies' Society — each is prospering in its own sphere. Harmony prevails. The outlook is very hopeful.

Parker St. Church, Lawrence. — A cordial and unique reception was tendered to Rev. and Mrs. W. H. Marble upon their return for the sixth year. The reception was under the auspices of the Ladies' Aid Society, with the co-operation of the five other organizations connected with the church. The welcome took the form of a banquet, the centre tables, arranged in the form of a star, being presided over by the officers of the following societies: the official board, the Ladies' Aid, Sunday-school, Senior and Junior Epworth Leagues, Henry Drummond Cadets, and Opportunity Club. The vestry was tastefully decorated with crepe paper. The class-leader, Mr. James Green, in an appropriate speech, extended the welcome in behalf of the societies represented, to which the pastor responded feelingly. Musical selections were rendered during the evening by Miss Helena Mitchell, Mrs. Wm. Mitchell, and Mrs. Wm. Hiley, and a beautiful bouquet of flowers was presented to Mrs. Marble by Mrs. Herbert Kelsey, president of the Ladies' Aid Society. Under the spiritual guidance of the present pastor the church has enjoyed a period of unprecedented prosperity. During the past five years the membership of the church has nearly doubled, the finances have been put on a substantial basis, and the church has gained in influence and prestige in the community. A plan has been recently adopted by the Epworth League, by which it is expected that the debt on the church property will be provided for, a large sum having been already subscribed. The different organizations of the church are working unitedly and in co-operation with the pastor, and the outlook for the coming year is very encouraging. W.

W. F. M. S. — A union meeting of Malden and Lynn Districts, W. F. M. S., was held at St. Paul's Church, Lynn, April 8. The morning session opened at 10.30 with devotional exercises by Mrs. K. L. Greene. This was followed by cordial words of welcome from Mrs. McKenzie, president of St. Paul's auxiliary, to which Mrs. Campbell, president of the Malden District, responded. Reports were given by the different auxiliaries represented. Rev. F. H. Morgan, of Maplewood, formerly missionary in Malaysia, addressed the meeting and gave an account of his work in that country. Mrs. Frank Haddock, literature secretary of N. E. Branch, read a very interesting report of her work in that department. The afternoon devotional exercises were led by Rev. E. T. Curnick, pastor of St. Paul's, after which a most interesting address was given by Miss Agnes McAllister, of Africa. Mrs. Harrison, president and general secretary of Little Light Bearers, gave a interesting report of her work. Mrs. Nellie Nichols rendered a solo. Mrs. N. B. CHASE, Rec. Sec.

NEW HAMPSHIRE CONFERENCE

Concord District

Good Morning. — Here we come again! This correspondent began to write for ZION'S HERALD in 1882. When Rev. C. E. Hall was transferred to the Erie Conference, Dr. B. K. Peirce, then editor of the HERALD, gave us the place. At that time, and up to 1891, we were expected to report the entire Conference; but in that year, under the present administration, each presiding elder was made the reporter for his own district; and having been kept at this job ever since, we have become probably the oldest Conference correspondent on the paper. If all that we have written in these twenty years could be

put together, it would probably fill entire more than a dozen numbers of the paper. That would make a volume of church history of considerable size. How many changes there have been in the personnel of the Conference in that time! How many have come and gone! Fifty-one have died. We have a splendid company left. Probably we never had a stronger or more devoted body of men than now. The determination to lift the educational standard will be a spur to all young men. Those who are in the ranks will work harder, and those want to come in will seek to fit themselves by close and careful preparation. Generally speaking, our brethren can preach well enough. Here and there are those whose chief stock-in-trade is not exegesis or argumentation, but a series of stories, so that the people do not speak of them as being very great preachers; but this is not largely the case. The chief fault is the lack of pastoral work. More men fall of success here than anywhere else. To visit and pray with the people is a pastor's imperative duty. The failure to do it impels more churches to ask for a change than any other one cause. We know whereof we affirm in saying this. Where there is but one church in a place, the pastor should call on every family in the entire town. He ought to know every man, woman and child living there. *He is their pastor.* Spiritual work has a social side to it, and we dare not underrate the social element.

Well, here we are delivering quite a homily. We did not intend it when we began. We only meant to say that we resolve to do the best work that can be done this year, by the blessing of God. Let us unite in the effort to lead more souls to Christ and to do more to build up the kingdom than ever before.

Concord, Baker Memorial. — This church closed the year with every dollar of current expenses paid, beside paying \$325 of back bills. Congregations have grown, and there is a most hopeful side to the work. We must find the way to pay the indebtedness on the property. That is all that stands in the way of their highest success. With a debt of \$6,100, and not one moneyed man or woman in the society to lift heavily, it is an undertaking in which they must have some aid or fail to get relief.

Departures, Arrivals and Survivals. — The presiding elder is sorry to lose from his district the three men who have gone under the supervision of others — Revs. W. M. Cleveland, E. K. Perkins and G. L. Lowell. They are good men who will do faithful service in their new fields, and we hope for them a year of rich blessing. How we shall miss Rev. C. U. Dunning, who is to live outside our bounds — always bright and hopeful, one of the youngest men in our ranks! We welcome into our territory Revs. A. E. Draper at Ashland, G. W. Jones at Weirs, J. Hooper at Bow, W. A. Hudson at West Milan, and R. Sanderson at Suncook. May pastor and people be one in spirit and effort in these charges! Besides these, ten have changed within the district, and thirty have returned to the charges they have had from one to three years. Oh, for a year of mighty spiritual power, when many shall be born of God!

Some Things Ahead. — For the church to look after: Current expenses should be attended to at once. All churches ought to pattern after the Ashland society — every dollar pledged before the pastor left for Conference. So the new pastor need not worry over that. What a blessing it would be if all churches would do likewise! Do not wait for the first quarterly conference to come, but go at it now.

For the pastor: The benevolences ought to be looked after very early in the year. Plan carefully for each one, and give the people full information. Plenty of literature can be had for the asking, and the people deserve the knowledge. When they give intelligently, they will give largely. For an illustration of this read an article, "Does a Conference Anniversary Pay?" in the February-April number of *Christianity in Earnest*, on page 44. Our people may not give so much, but they will give more than they do.

Beecher Falls. — We are to dedicate a cosy little house of worship here on May 18. An effort will be made to raise something on the indebtedness at that time. This is a small body of laboring people. They need help. The presiding elder will be glad to get something for them from friends of the cause. There are

BUFFALO LITHIA WATER

A Positive Solvent and Eliminator of Stone in the Bladder, and More Effective than Drugs in Bright's Disease.

Registered by
U. S. Patent
Office.



Dr. George Ben Johnston, Richmond, Va., *Ex-President of Southern Surgical and Gynecological Association, Ex-President Medical Society of Virginia, and Professor of Gynecology and Abdominal Surgery, Medical College of Virginia:*

"In all forms of BRIGHT'S DISEASE, except those hopelessly advanced, its good effects are pronounced. I believe it has been the means of prolonging many lives in this trouble. Almost any case of Pyelitis or Cystitis will be alleviated by it and many cured. I have had evidence of the undoubted Disintegrating Solvent and Eliminating powers of this water in RENAL CALCULUS, and I have known its long continued use to permanently break up the gravel-forming habit. It is an agent of great value in the treatment of ALBUMINURIA OF PREGNANCY, and is an excellent diuretic in SCARLATINA and TYPHOID FEVER."

Dr. William H. Drummond, Professor of Medical Jurisprudence, Bishop's University, Montreal, Canada: "In the Acute and Chronic Nephritis (BRIGHT'S DISEASE OF THE KIDNEYS), of Gouty and Rheumatic origin, as well as in the graver Albuminuria of Pregnancy, I have found to act as a veritable antidote."

BUFFALO LITHIA WATER

Dr. J. Allison Hodges, Richmond, Va., President and Professor of Nervous and Mental Diseases, University College of Medicine: "In several cases of ACUTE BRIGHT'S DISEASE, BUFFALO LITHIA WATER, Spring No. 2, has accomplished more for my patients than the administration of any medicine that was employed."

BUFFALO LITHIA WATER

is for sale by Grocers and Druggists generally. Testimonials which defy all imputations or questions sent to any address.

Hotel at Springs opens June 15th.

PROPRIETOR BUFFALO LITHIA SPRINGS, VIRGINIA.

people of means who could spare from \$5 to \$100, and it would be a benediction to this little company.

Camp-meetings.—Take in the camp-meetings this summer in your vacation—Weirs, Groveton and Colebrook. Dates will be fixed later.

B.

MAINE CONFERENCE

Portland District

Portland, Clark Memorial.—On Fast Day evening the Epworth Leagues of this church and Chestnut St. united in a literary and musical program. The main feature was a debate on the question: "Resolved, That England wields more influence in national affairs than Russia." The judges decided in favor of the affirmative, which was supported by the Clark Memorial disputants. The debate was preceded and followed by an excellent program of recitations and music. There was a large and enthusiastic audience present. Such union meetings tend to strengthen the fraternal bond between the churches, and should be more frequently held.

Fast Day.—There were union services held at Chestnut and Congress St. Churches; Congregational, Episcopalian, Universalist and Methodist uniting. The audiences were large, and the sermons able and instructive. However, the most of our citizens spent the day in labor or pleasure.

South Portland, People's Church.—Ruth, a daughter of the pastor, was married at the parsonage, on Wednesday, April 23, to William H. Whipple, a business man of Portland. Mrs. Whipple will be missed from the South Portland church where she was an active worker, especially in the Junior League.

Portland Deaconess Home.—A deaconess is expected to arrive early in the summer to unite with Mrs. Rosa Santee in establishing a Home. Pledges of furniture, supplies and money are earnestly solicited from every charge in the Maine Conference. They can be sent to Miss Santee or to Mrs. E. O. Thayer. The whole State should be interested in this Deaconess Home, which will prove the nucleus of a larger work, including all our large cities and towns.

E. O. T.

N. E. SOUTHERN CONFERENCE

Providence District

Providence, Mathewson St. Church.—The record of this church for March is very inspiring: Received by letter, 6; from probation, 17; on probation, 29; baptized, 12; number declaring purpose from this time forth to lead a Christian life, 81; number of others professing the Christian life, 30—the total making 111. The financial condition is excellent, the close of the Conference year showing all accounts met. The audiences tax the capacity of the edifice, Rev. S. M. Dick, Ph. D., is pastor.

Providence, Asbury Church.—The pastor, Rev. R. M. Wilkins, had the pleasure, on April 23, of burning the mortgage note of this edifice after a long and glorious struggle. The people were never in better heart, and the pastor is rejoicing in the victory. The edifice is in much need of improvement and repairs which, it is stated, will be immediately considered.

Providence, Hope St. Church.—The work here is flourishing, and the pastor, Rev. Rennetts C. Miller, is leading on to a complete destruction of the church debt. Some of the most complimentary things are said of this pastorate.

Providence, Tabernacle Church.—The work is in a very encouraging condition. The mortgage debt that had such threatening features is canceled through the efficient efforts of the pastor, Rev. W. A. Gardner, with the assistance of the officary and of Dr. Bass.

Pawtucket, Thomson Church.—The improvements at first contemplated have been enlarged in scope through the generosity of the unknown benefactor until a very handsome piece of work is in progress. The pastor, Rev. William Kirkby, is in charge. Details later.

Central Falls.—The departure of Rev. J. H. Newland for his new field of labor in Willimantic, Conn., was taken as an occasion of a public farewell reception given by the church over which he has had charge for five years and at which all the pastors in this city were present. Seldom indeed is a pastor enabled to listen to such glowing eulogies as Mr. Newland's co-laborers in the ministry most heartily

expressed at this reception. The church also spoke through the chairman of the evening, F. H. Washburn. The Ladies' Aid, through its president, gave expression of its esteem and affection by presenting a handsome and complete set of silver spoons. An Episcopalian, a Presbyterian, a Congregational, and three Baptist pastors made capital speeches during the evening. This church parts reluctantly with Mr. Newland.

Pawtucket, First Church.—Immediately on the pastor's return from Conference the Blue Cross Brotherhood paid a surprise visit to the parsonage, and a very happy evening was spent. Mr. James T. Smith presided. Welcome-home speeches were made by several, and Mr. Mark Eastwood, assisted by Mr. J. Lawton Ingraham, gave graphophone selections from original records. Mrs. Stenhouse was presented with a handsome bouquet. It was a delightful affair. A formal reception was given by the Ladies' Aid Society on Tuesday evening, April 15, at which a large audience was present. The committee—Mrs. W. K. Adams, Mrs. Warburton, and Mrs. M. F. Perry—made complete and elegant arrangements, so that nothing was left to be desired. It was a pronounced success every way. Mr. Otis A. Miller, in hearty and spiritual words, presented the welcome of the church to the pastor, Rev. C. A. Stenhouse, and his wife; Mrs. J. O. Bowers, in behalf of the ladies and in most affectionate words, presented to Mrs. Stenhouse a handsome cut-glass fruit-dish and a large bunch of carnations. An orchestra furnished a very pleasing program while refreshments were served. Mr. Herbert Horton and a corps of ushers aided materially in the success of the evening.

KARL.

Norwich District

Tolland.—The return of the pastor, Rev. W. T. Johnson, for the fourth year is very highly appreciated by this loyal and herole people, and the work opens well. A legacy of \$6,000 was recently left to the church by Mr. Asa G. Jacobs, the interest to be used for preaching. A good parlor heater for the parsonage was presented by the Methodist Church of New London.

Hockanum.—A royal reception was tendered to the pastor, Rev. W. F. Taylor, and his family on their return for the third year. An \$80 chainless Columbia Bicycle to the pastor, and a purse of money and beautiful bouquet of pinks to his wife, were interesting features of the occasion. The Conference year closed with all bills paid, and the benevolent collections doubled over the preceding year.

East Hartford.—The excellent work done by the retiring pastor, Rev. R. D. Dyson, is highly commended by his successor, Rev. W. F. Taylor. With the convenient chapel for the holding of the church services a new impetus is given to the work, and the prospect for growth and prosperity is very encouraging.

SCRIPTUM.

New Bedford District

Provincetown, Centenary Church.—Under the leadership of the pastor, Rev. L. H. Massey, plans have been made for a revival campaign beginning April 27, Misses Frost and Simpson, well-known lady evangelists, assisting. The meetings will be in progress before this announcement reaches the people, and it is expected they will be continued for two weeks or more.

Provincetown, Centre Church.—The second year of the pastorate of Rev. G. E. Brightman with this church is opening prosperously. Three young children received Christian baptism at his hands recently.

Truro.—A profitable Junior League social was held on a recent Saturday afternoon under the management of the League president, Mrs. Arthur Holway, about twenty children sharing the good things of the occasion. A gracious act of courtesy was shown to a family who have lately moved into the town from Montana when the people of this church tendered them a reception at their new home. Rev. L. G. Gunn is pastor here.

Sandwich.—This church cordially welcomes the pastor, Rev. W. D. Wilkinson, as he resumes work after the session of the Conference. At the last business meeting of the Epworth League three new members were received. Its membership has nearly doubled during the past year, and is now larger than ever before.

It has recently raised \$75 for parsonage repairs. The attendance at the Sunday-school for the last year has been larger than for eight years previously. A Sunday school convention for Barnstable County was held in this church, April 19. It was well attended and was full of good things. Although it included all evangelical schools on Cape Cod, much of the work of the convention was done by Methodists. H. L. Chipman, of Sandwich, presided at the morning session, and spoke on "Our Cape Schools." Rev. J. T. Docking, Ph. D., pastor at Cataumet and president of the Barnstable West District Sunday-school Association, was in charge of the afternoon session. The Sandwich pastor extended the greetings of the church and town to the convention, and his family furnished some of the music for the occasion. Miss Etta Lovell, of Osterville, rendered the vocal solo, "Open the Gates." Rev. Rev. S. O. Benton, D. D., presiding elder, made an address on "The Sunday-school as a Field for Soul-winning," and Bishop Mallieu spoke on "The Responsibility of the Church for the Sunday-school." Rev. C. H. Priddy, pastor at Osterville, addressed the convention on "The Work of the Sunday-school Secretary." Mr. Priddy supplied the pulpit of this church on Conference Sunday.

New Bedford, Pleasant St.—The work of the second year of Rev. G. H. Bates' pastoral term was formally inaugurated on the evening of April 17, when he and Mrs. Bates were given a public reception. On the same evening the first quarterly conference of the year was held. A still more gratifying feature of the opening year is the fact that on the following Sunday several young men openly gave themselves to Christ. Mr. Bates will be the orator of the day in Fairhaven on Memorial Day.

New Bedford, Allen St.—Rev. L. M. Flocken enters upon the fourth year of pastoral service here under circumstances which indicate that the church is prospering under his leadership and is pleased to retain him as leader. That others beside his own people appreciate him appears in that the New Bedford District Sunday-school Association has just re-elected him to the office of president. On the day on which this occurred he delivered before that association an address on "The Sunday-school Problem."

Dighton.—The new pastor, Rev. E. W. Goodier, and his wife were publicly received in a delightful manner by the people of the church and town on the evening of April 18. The pastors and people of other churches in the place united with the Methodists in welcoming the new comers as neighbors and fellow-workers. On one Sunday since Conference Mr. Goodier was ill and unable to attend to his public duties. The pulpit was supplied by Rev. J. E. Sears, a resident local preacher.

Fall River, Quarry St.—The new pastor here, Rev. E. J. Ayres, has already been one year in the city as preacher in charge of the Brayton Church. He was publicly recognized in his new field by a formal reception tendered to him and his wife, on Monday evening, April 21, by the Helping Hand Society connected with the church.

Fall River, Brayton Church.—The only new

The Combination Oil Cure for Cancer

Was originated and perfected by Dr. D. M. Bye Co. It has cured more people than all other treatments combined. They request all those in this section who want free books, or who desire treatment, to order from the Indianapolis, Ind., office. Lock Box 325.

LIFE OF TALMAGE BY His Son
Large. Fully illustrated. Low prices. Best terms. Freight paid. Credit given. Outfit free. Agents wanted.
P. W. ZIEGLER & Co., 215 Locust St., Phila., Pa.

5% FARM MORTGAGES
on Iowa and Missouri Real Estate.
Full description on application. If interested write B. H. Bonfoey, Unionville, Mo.

PISO'S CURE FOR CONSUMPTION
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

man in the Methodist ministry of the city this year, Rev. W. E. Kugler, is in charge of this church. On behalf of the church and congregation the Ladies' Aid Society provided, on the evening of April 23, an occasion of extending to Mr. and Mrs. Kugler a formal welcome. Selected speakers presented the greetings of the various departments of the church, and several neighboring pastors were present to offer the good wishes of themselves and the churches they represent.

Yarmouth Camp-ground.—Anticipating plans for the observance of "Old Home Week" some one has raised the question, "What better place for a reunion of the sons and daughters of Cape Cod than the Yarmouth Camp-ground?" The proposal is worth thinking about.

Plymouth.—The appointment of Rev. J. A. L. Rich, D. D., to the pastorate of Memorial Church for a second year is highly appreciated, as was manifest by the cordial greeting given him on the first Sunday after Conference. That the elaborate floral decoration of the pulpit was meant to express appreciation was apparent from the placing of the word "Welcome" in the bank of green vines which formed the centerpiece in front of the desk. After the close of the morning service a beautiful bouquet was presented to Mrs. Rich. The local press joined with the church in publicly approving his reappointment. On the Wednesday evening following, the Ladies' Aid Society gave a farmer's supper in Wesleyan Hall, after which the Epworth League held a meeting in Clark Chapel to which all the people were invited to listen to an address by the pastor on the recent Conference session at Rockville. With this was combined a public reception to Dr. and Mrs. Rich.

Bryantville.—When reading the appointments Bishop Merrill said, "Bryantville, To be supplied." At that time no further announcement could be made. Since then, however, the presiding elder, Dr. S. O. Benton, has secured and sent to this charge Rev. R. S. Cushman, who is soon to graduate from Wesleyan University. He has given good account of himself in another part of the Conference, and his appointment is very satisfactory to the church in Bryantville.

West Falmouth.—It was expected that a change in the pastorate of this church would take place this spring, and the people had, not without regret, made up their minds to be reconciled. The list of appointments as printed in the newspapers did not indicate that any one had been found to supply the charge. But within a few days after the adjournment of the Conference "the powers that be" arranged that Rev. E. P. Lyons, who has been acting as pastor for some months, should continue in charge instead of going elsewhere, as had been planned. The church is pleased and encouraged by this action, and the pastor is glad that his church wishes to keep him.

Chatham.—A schismatic movement in the name of "holiness" has been in progress here for some time past, and has recently culminated in the withdrawal of several members from the church and the organization of an independent society which calls itself the "Emanuel Holiness Church." Our own church moves steadily on under the careful and efficient leadership of the pastor, Rev. F. L. Brooks, who is entering upon the third year of service here.

Fall River, Summerfield Church.—The fourth year of the pastorate of Rev. O. E. Johnson opens auspiciously. On the first Sunday of the new year the pulpit was richly dressed with flowers by way of greeting to the returning pastor. On the desk was a vase containing three roses in full bloom, suggestive of three completed years, and one rosebud, delicately hinting of the promise of the year just begun. As if to carry the thought further and symbolize the first week of the year, a single petal of the bud unfolded during the day. A formal reception was tendered Mr. and Mrs. Johnson on the following Wednesday evening, and it was a delightful social affair. Summerfield Church is prospering, and means to earn greater prosperity.

Fall River Deaconess Home.—More deaconess work has been done during the past year under the auspices of this Home than ever before. This has been possible because of a larger force of workers. During the greater part of the year two nurse deaconesses have been in the field and have been constantly busy. St. Paul's Church, Brayton Church and

Quarry St. Church have each had the service of a deaconess, who has given her time to work among the children or to parish visiting, or both; while still another has divided her time, for similar work, between Summerfield and North Churches, giving the larger portion to the former of the two. The superintendent of the Home, Mrs. E. C. Fields, finds the most of her time and strength needed for general administration, which includes the conducting of an important industrial department for the training of children in housekeeping arts. She also has charge of the Junior League in First Church, and crowds in some parish visiting beside. For a number of weeks some of the deaconesses have gone every Sunday morning to the central police station to give such help as it might be possible to render to the women prisoners who were there. Just now the working force of the Home is being reduced by the resignation of several deaconesses. It is expected that Miss Eva M. Knowles, a nurse deaconess who has already done good service in Fall River, and who has been taking a year's course in Bible study in the Chicago Training School, will resume work here in a short time; and a call has been extended to Miss Adelaide Mattox, who is about to graduate from the same school, to come to Fall River to work as parish visitor. Mrs. Lucy Rider Meyer, the mother of the deaconess work, recently made a flying visit to the city.

W. F. M. S.—Representatives of the Woman's Foreign Missionary Society from New Bedford, Taunton, Brockton, North Easton, Mansfield, Providence, Newport, and other places, together with members of the society in Fall River, held a group meeting in First Church, Fall River, on Thursday, April 17. It was presided over by Mrs. Wm. H. Thurber, of Providence. Interesting reports from the districts were read,

and inspiring letters from missionaries in the field were presented. The special features of the day were the inauguration of the new corresponding secretary for the Conference, Mrs. J. S. Wadsworth; the address of the home secretary, Miss Clementina Butler; the address on Africa by Miss Agnes McAllister; and the singing by Miss Shepardson. The meeting was full of enthusiasm and inspiration.

Taunton, Grace Church.—This church did last year what it has not done before for a long time—it completed the year without a financial deficiency and without a "clearing-up Sunday." Much credit is due the treasurer, Mr. R. M. Kimball, who has done noble service, and the people, whose response to his work has been very encouraging. On Easter Sunday four young people joined the church on probation, and others are expected soon to follow. Since January the pastor, Rev. G. A. Grant, has been conducting a class for the special help of young people and any who wish guidance in the Christian life.

Bourne.—The local paper announces that a large congregation greeted the pastor, Rev. S. F. Johnson, as he appeared in the pulpit for the first Sunday of his fourth year with this church, and comments favorably upon the opening sermon of the new year as well as upon his work generally, expressing the hope that existing relations of pastor and people may continue for many years.

News ?—The following interesting item has appeared in some of the newspapers lately: "At the M. E. Conference at Rockville, Conn., April 7, the usage of assignments was changed. Instead of announcing the appointments, a 'list of changes' was read." Just imagine the methodical and conservative Bishop Merrill tolerating such an innovation!

IRVING.

A Corset that Cannot Break at the Waist.

It matters not what the style of a corset is, or what it is made of, if it breaks at the waist line it is rendered uncomfortable and useless.

The Cresco Corset

is disconnected in front at the waistline, and has elastic gores at each side, so it cannot break at the waist. Suitable for any day and all the day. Good to work in, walk in, or rest in. It is shapely, comfortable and durable, and as it cannot break at the waist, it is the *Cheapest Corset a Lady can buy.*

Where the Cresco is not kept by dealers it will be sent postpaid for \$1. Drab or White, Long, Short or Medium Length. The next time you buy a corset try the Cresco.

THE MICHIGAN CORSET CO., Jackson, Mich.
Reduced Prices to Ministers' Families.



OFFICIAL ENDORSEMENT

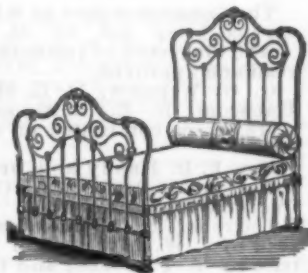
"The bed itself should be of metal—iron or brass—and the mattress should be of hair."

Extract from the "Hygiene of Sleep" in THE COSMOPOLITAN, by Dr. Cyrus Edson, Health Commissioner of the City of New York.

Here is the latest word from the most eminent authority. That it is not far ahead of popular sentiment is shown by the enormous demand we have had in the last year for metallic bedsteads.

Clean as wax, light as air, strong as iron, with no cracks or crevices for dust or germs, twice as good and half as costly as wood, what wonder that we are selling these bedsteads to supplant the wood bedsteads of the past.

We have an immense stock of them, and they represent all styles.



Paine Furniture Co

Rugs, Draperies and Furniture
48 CANAL ST., BOSTON

EAST MAINE CONFERENCE

Reported by REV. C. A. PLUMER.

THE East Maine Conference met for its 55th session in Caribou, April 22, Bishop John M. Walden presiding.

Tuesday evening, Rev. F. L. Hayward preached upon "The Shield of Faith."

WEDNESDAY

The Conference was called to order by Bishop Walden, and devotional services were led by G. G. Winslow, The infant daughter of Rev. N. R. Pearson, pastor of the church, was baptized by the Bishop.

The Conference organized with roll-call and electing I. H. W. Wharf, secretary, B. W. Russell, statistical secretary, and John Tinling, treasurer. The secretary named as his assistants A. L. Nutter and J. H. Irvine. The statistical secretary selected M. S. Hill and O. G. Barnard as his assistants. The treasurer named A. E. Luce and I. H. Lidstone his assistants. These were confirmed.

The secretary was made railroad secretary.

Voted to meet at 8.30 A. M., and adjourn at 11.45, the first half-hour to be a devotional service.

The usual committees were selected.

Dr. Charles Parkhurst, editor of ZION'S HERALD, H. E. Magill of the Board of Church Insurance, Dr. A. S. Ladd of the Maine Conference, and Rev. Mr. Edwards, pastor of the Free Baptist Church in Caribou, were introduced. Dr. Parkhurst addressed the Conference upon the work of the Wesleyan Association and the claims of ZION'S HERALD with living thought and tender words which stirred the hearts and sent his audience to better living, and then presented to the Conference \$105 from the Association, and \$32.60 from Bishop Mallalieu, for the benefit of the Conference claimants.

Mr. Magill represented the work of the Board of Church Insurance.

Bishop Walden named the apportionments from the several church benevolent societies, and the presiding elders were authorized to distribute these sums to the districts and churches.

The Bishop presented drafts of \$22 from the Chartered Fund and \$300 from the Book Concern. The drafts were ordered.

At this hour Bishop Walden addressed the Conference with pleasant reminiscences and a strongly religious spirit and administered the sacrament of the Lord's Supper, being assisted by several of the elders.

In the afternoon the anniversary of the Woman's Foreign Missionary Society was held, Mrs. Prof. Wood presiding. Prayer was offered by Mrs. J. W. Price. Bishop Walden addressed the meeting.

This anniversary was followed by an address from Dr. M. C. B. Mason upon the work of the Freedmen's Aid and Southern Education Society.

At 4 o'clock a pentecostal service was held, led by J. H. Irvine.

In the evening a lecture was given by Dr. M. C. B. Mason upon "Napoleon at Waterloo."

THURSDAY

The Conference met at 8.30, the religious service being led by M. F. Bridgman. At 9 the record of yesterday's session was read and approved.

G. G. Winslow, F. L. Hayward, L. L. Hanscom, R. E. Smith, and J. A. Weed were chosen committee on the Missionary cause.

Rev. F. D. Handy and Drs. M. B. C. Mason, Wm. D. Parr, C. A. Crane, and T. C. Watkins were introduced.

The report of the Bucksport District was read by J. W. Day; that of Rockland District by T. F. Jones; and that of Bangor District by D. B. Dow. Each report revealed faithful and successful work by pastors and churches.

Rev. T. W. Ramsdell, of the Baptist Church, was introduced and presented the greetings of his church.

C. R. Magee, of the Boston Depository, was introduced and called attention to the Book Concern and its work. George E. Whitaker, publisher of ZION'S HERALD, was also introduced.

Dr. Mason, of the Freedmen's Aid and Southern Education Society, addressed the Conference upon the work of the society.

Dr. Parr, of the Board of Church Extension, presented the work of that board.

Rev. Mr. Putnam, of the Congregational

Church, was introduced and extended the greetings of his church.

A very fitting response to the delegates from other churches was made by Bishop Walden.

Dr. Watkins called attention to the Deaconess work.

Adjourned with the doxology and benediction.

Conference met at 2 P. M. as per adjournment, S. H. Beale presiding. The Scripture was read by H. W. Norton, prayer was offered by W. B. Dukeshire, and John Tinling preached, his theme being, "The hour has come when the church should advance."

At the close the temperance anniversary was held, M. F. Bridgman presiding. Prayer was offered by A. S. Ladd. The address was by Rev. Charles A. Crane, D. D., of Boston, upon "Mud Gods."

At 4, a pentecostal service led by the Bishop was held.

In the evening the Educational anniversary was held, M. T. Anderson presiding. President S. A. Bender, of the East Maine Conference Seminary, and Prof. Cooper addressed and thoroughly interested an audience crowding the house to the outer doors, upon the cause of education and the school.

FRIDAY

The Conference assembled at 8.30 A. M., Bishop Walden in the chair. The religious service was led by L. L. Hanscom.

At 9 the journal of yesterday's session was read and approved.

The 13th Question was resumed. The character of each effective elder passed. A. E. Russell asked to be allowed to withdraw from the ministry and membership of the Methodist Episcopal Church. His request was granted. H. L. Williams asked to be granted a supernumerary relation. The request was referred to the committee on Conference Relations.

The question, Who have been Admitted into Full Membership? was taken up, and W. A. Luce, E. D. Lane, O. G. Barnard, C. E. Jones, and O. A. Goodwin were called to the altar, addressed by the Bishop, were well reported by their presiding elders and committees, and admitted. E. D. Lane and O. G. Barnard being deacons, W. A. Luce, C. E. Jones and O. A. Goodwin were elected to deacon's orders.

Dr. Charles Roades was introduced and represented the work of the Sunday School Union.

J. H. Irvine represented the work of the Maine Bible Society.

Notices were given. Adjourned with the doxology and benediction.

The anniversary of the Woman's Home Missionary Society was held in the afternoon, Mrs. A. E. Luce presiding. Prayer was offered by Mrs. S. H. Beale. R. E. Smith presented the work of the Society.

The Deaconess movement was presented by Dr. T. C. Watkins and Miss E. M. Chisholm. A pentecostal service followed, led by F. L. Hayward.

At 5 o'clock an adjourned meeting of the Preachers' Aid Society was held. The following officers were elected: President, L. L. Hanscom; vice-president, W. B. Dukeshire; secretary, John Tinling; treasurer, C. A. Plumer.

The anniversary of the Board of Church Extension was held in the evening, H. L. Haskell presiding. Addresses were given by E. H. Boynton, T. S. Ross, and Dr. W. D. Parr. An offering of \$368 for the work of the Board was made.

SATURDAY

Conference assembled at 8.30, Bishop Walden presiding. The religious service was led by E. H. Boynton.

The journal of Friday's session was read by the secretary and approved.

The recommendations of Charles W. Stevens, Cyrus L. Hatch, William Berkley, James N. Atwood, Thomas W. Hunter, for admission on trial, were presented. Each was well reported by committees and presiding elder and was admitted.

Dr. E. M. Taylor, field secretary of the Missionary Society, was introduced.

John L. Pinkerton, William E. Baker, Harry E. Stetson and James H. Gray, in studies of the third year, passed in character and studies, and were advanced to the fourth class.

H. I. Holt was continued in the studies of the third year.

D. H. Sawyer and C. R. Morse were continued in the supernumerary relation. J. D.

Stories Wanted

FOR

The Boys' World

We desire manuscripts in the form of short stories, reminiscences and true incidents for publication in the **Boys' World**, a new illustrated eight page, four column weekly paper for boys. We pay promptly and liberally for all manuscripts accepted. The purpose of the **Boys' World** is to encourage and uplift boys in their own sphere; to enter helpfully into each department of the boy's life; to make each day holy and each deed noble. We appeal to all writers who are interested in the welfare of boys to help us by their pens, also to educated workers with boys who do not make writing a profession. The paper already reaches 218,000 boys. Surely this is an inspiring audience, and we need your best efforts to help and hold it. Nowhere else can you reach so large an audience of boys. Nowhere else will your words do so much to make the coming generation what it should be. Nowhere is there such need of help. Address all manuscripts to **BOYS' WORLD, Editorial Department, Elgin, Ill.** Specimen copies of the **BOYS' WORLD** sent free on application.

Payson was given a superannuated relation.

The class in studies of the fourth year—M. S. Hill, A. D. Moore, A. E. Morris, C. H. Raupach, E. S. Burrill, E. V. Allen—passed in character and studies, and each was elected to elder's orders.

The names of the superannuated members were called. S. H. Beale, E. M. Fowler, L. D. Wardwell, E. A. Glidden, J. N. Marsh, J. A. Morelen, O. H. Fernald, T. R. Pentecost, and J. R. Baker were continued.

Drafts for \$70 for Domestic Missions, and \$338.34 for Conference claimants, were ordered.

S. L. Hanscom was requested to convey the gratitude of the Conference to Bishop Mallalieu for his timely and generous gift.

Rev. Mr. Park was introduced and presented the greetings of the Free Baptist Churches of Maine.

Dr. Taylor called the attention of the Conference to the work of the Southern Education Society and to that of the Missionary Society.

Dr. Parr presented the work of the Board of Church Extension.

Notices were given, doxology sung, and benediction pronounced by Rev. Mr. Park.

Conference met at 2 P. M. as per adjournment, W. W. Ogier presiding. Malry Kearney read the Scriptures, and prayer was offered by M. F. Bridgman. The memoir of H. M. Moore was read by W. W. Norton; that of David Smith by C. A. Plumer; that of Mrs. Abbie Goodwin, wife of Rev. O. A. Goodwin, by G. H. Hamilton. The memoirs were adopted and ordered printed in the Conference Minutes.

Dr. S. A. Bender, president of the Conference Seminary, presented the work of the school.

The committee on Education reported, and the report was adopted.

The committee to nominate candidates for trustees of the East Maine Conference Seminary reported. The ballot was taken, and H. W. Norton, J. W. Hatch and Robert Sutcliffe were elected.

Adjourned to meet at 4 o'clock.

At 3 Dr. Roades addressed the people upon the Sunday-school work of the church.

At 4, Conference met as per adjournment.

The question, Who are Continued on Trial? was taken up. Albert Hartt, Fred V. Stanley, Carlotta Garland, Cyprian H. Bryant, Lewis L. Harris were advanced to the second class.

An invitation to hold the session of the Conference in 1903 at Newport was received and accepted.

Frederico Palladino read the report of the committee on the Bible Cause; Robert Sutcliffe, Book Concern and Church Literature; H. L. Haskell, Church Extension; S. L. Hanscom, for the stewards; F. W. Towle, the Epworth League; George Reader, Freedmen's Aid and Southern Education Society; G. G. Winslow, Missionary Cause; E. S. Burrill, Sabbath Observance; J. H. Gray, Sunday schools and Tracts; T. F. Jones, Missions. All of these reports were adopted.

Adjourned to meet at 8 Monday morning.

The missionary anniversary was held in the evening, H. W. Norton presiding. Prayer was offered by Chaplain C. A. Plumer. Instructive and enlivening addresses were made by Dr. E. M. Taylor, field secretary, and Bishop Walden.

SUNDAY

The overhanging clouds gently dropped their moisture upon the fields.

At 9 o'clock the Conference love-feast was held, led by S. H. Beale. A large number were present to rejoice in the increasing

side of spiritual fervor as in rapid succession the followers of the Lord Jesus told of the joys of present salvation.
At 10.30 Bishop Walden preached a thoughtful, beautifully planned and helpful sermon from John 3:2.

At 2 p. m., Bishop Walden, with the assistance of several elders, ordained O. A. Goodwin, W. A. Luce, C. E. Jones and C. W. Stevens, deacons; and M. S. Hill, A. D. Moore, A. E. Morris, C. H. Raupach, E. S. Burrill, E. V. Allen and O. G. Barnard, elders.
Dr. E. M. Taylor addressed the members of the Epworth League.

In the evening Dr. W. M. Parr preached, and led an altar service at which penitents and believers bowed together.

MONDAY

Conference assembled for its closing service, Bishop Walden in the chair. Religious services were led by F. D. Handy.

G. G. Winslow, J. H. Barker, Charles Rogers, T. A. Hodgdon, M. F. Bridgman, W. H. Powlesland and J. A. Weed were elected triers of appeals.

M. F. Bridgman presented the report of the committee on Temperance, which was amended and adopted.

W. H. Powlesland presented the report of the committee on resolutions, extending the thanks of the Conference to the presiding Bishop, to the church and to the citizens of Caribou, to the railroads and steamships, and to all others who have served us. This report was adopted.

L. L. Hanscom presented the report of the committee upon Church Insurance, which was adopted.

R. A. Colpitts presented the report upon Benevolent Claims, which was adopted.

I. H. W. Wharf was elected editor and publisher of the Conference Minutes.

E. H. Boynton, in behalf of the preachers of Bucksport District, presented a purse to J. W. Day, who is about to retire from the presiding elder's office.

The statistical secretary reported, and the report was adopted.

On motion of D. B. Dow, the printed Minutes was made the official journal.

The minutes were read and approved, and the Conference adjourned without day after the reading of the appointments, as follows:

BANGOR DISTRICT

D. B. Dow, Presiding Elder.

P. O. Address, Old Town.

Alton, Argyle & West Old Town, Supplied by O. S. Smith

Atkinson and Sebco, W. A. Meservey

BANGOR:

First Church, R. E. Smith
Grace Church, W. W. Ogier
Brownville and Henderson, Sup. by Harry Lee
Caribou, N. R. Pearson
Carmel and Levant, J. W. Price
Corinna and Stetson, J. A. Weed
Danforth, D. B. Pheasant
Dexter, H. B. Haskell
Dover, H. W. Norton
East Corinth and Corinth, I. H. Lidstone
Easton, C. E. Jones
Fort Fairfield, F. H. Osgood
Greenville, C. H. Raupach
Guilford, J. F. Haley
Hodgdon and Linneus, J. T. Moore
Houlton, John Tinning
Howland and Montague, E. S. Burrill
Kingman and Prentiss, C. W. Stevens
Limestone, C. L. Hatch
Lincoln, Mairy Kearney
Mapleton, Supplied by G. J. Palmer
Mars Hill and Bridgewater, A. D. Moore
Mattawamkeag, J. H. Barker
Monticello and Littleton, E. V. Allen
Newport and Detroit, T. S. Ross
Old Town, W. H. Dunnack
Orono and Stillwater, W. B. Dukeshire
Patten, W. A. McGraw
Ripley, Supplied by H. B. Haskell
Sangerville, Supplied by C. L. Cone
Sherman, Supplied by S. A. Prince
Smyrna Mills and Moro, Albert Hartt
South Presque Isle, Supplied by G. A. Stott
Van Buren, Supplied by R. C. Stevens
Vanceboro, Forest City & Lambert Lake, Charles Rogers
Washburn, Supplied by I. G. Cheney

BUCKSPORT DISTRICT

F. L. HAYWARD, Presiding Elder.

Alexander, Cooper and Wesley, Supplied by J. W. Price

Bar Harbor, S. L. Hanscom

Belfast, G. E. Edgett

Brewer, E. H. Boynton

Brooksville, J. L. Pinkerton

Bucksport, Robert Sutcliffe

Bucksport Centre & E. Bucksport, M. S. Preble

CALAIS:

First Church, M. F. Bridgman

Knight Memorial, Norman La Marsh

Castine, J. H. Irvine
Cherryfield, To be supplied
Columbia Falls, Columbia & Indian River,
O. A. Goodwin
To be supplied

Cutler, Supplied by M. S. Bowles

East Machias, Whiting and No. 14, F. D. Handy

Eastport, S. M. Small

Eddington, O. G. Barnard

Edmunds and Marion, J. P. Simonton

Ellsworth, C. E. Peterson

Franklin, To be supplied

Gouldsboro, M. S. Hill

Hampden, E. A. Carter

Harrington, H. I. Holt

Lincolntonville, C. L. Banghart

Lubec, I. H. W. Wharf

Machias, Supplied by M. S. Hill

Millbridge, C. H. Bryant

Nealley's Corner, Carlote Garland

Northport, W. H. Powlesland

Orland and West Penobscot, S. O. Young

Orrington, A. B. Carter

Orrington Centre and South, F. V. Stanley

Pembroke, G. H. Hamilton

Penobscot, To be supplied

Searsport, Harry Hill

South Robbinston and Perry, To be supplied

Southwest Harbor, B. W. Russell

South Deer Isle, To be supplied

Stonington, E. W. McGraw

Sullivan, To be supplied

Surry and East Blue Hill, Sup. by J. D. McGraw

Swan's Island, To be supplied

West Tremont and Gott's Island, Supplied by A. B. Thompson

Winterport, J. W. Hatch

D. H. Tribou, Chaplain U. S. Navy; member of Ellsworth quarterly conference.

S. A. Bender, President East Maine Conference Seminary; member of Bucksport quarterly conference.

ROCKLAND DISTRICT

T. F. JONES, Presiding Elder.

P. O. Address, Thomaston.

Boothbay Harbor, A. E. Luce

Bremen & West Waldoboro, Supplied by P. Shivel

Camden, G. M. Bailey

China & North Palermo, Sup. by N. C. Maynard

Clinton and Benton, J. W. Day

Cushing, Supplied by L. Pres-y

Damariscotta & Mills, Frederico Palladino

Dixmont, H. E. Stetson

Dresden, F. W. Brooks

East Boothbay, E. S. Gahan

Friendship & South Waldoboro, F. W. Towle

Georgetown & Arrowsic, Supplied by F. Martyr

Hartland & St. Albans, C. H. Johnsonett

Harmony and Athens, J. E. Lombard

Morrill and Knox, J. N. Atwood

North & East Vassalboro, B. G. Seaboyer

North Waldoboro and Orr's Corner, George Reader

Pemaquid and New Harbor, A. J. Lockhart

Pittsfield & Palmyra, A. E. Morris

Pittsford & Whitefield, L. L. Harris

Randolph and Chelsea, H. G. Hoisington

Rockland, L. L. Hanscom

Rockport, J. H. Gray

Round Pond & Bristol, T. W. Hunter

Searsport & Montville, William Berkley

Sheepscot, South Newcastle & West Alna, C. F. Smith

Southport, C. F. Butterfield

South Thomaston & Spruce Head, W. C. Baker

Thomaston, A. H. Hanscom

Union, A. L. Nutter

Unity and Troy, W. A. Luce

Vinal Haven, R. A. Colpitts

Waldoboro & Winslow's Mills, T. A. Hodgdon

Washington, Supplied by A. L. Nutter

Westport, To be supplied

Windsor, C. W. Lowell

Wiscasset, G. G. Winslow

Woolwich, L. G. March

C. A. Plumer, Chaplain Maine State Prison; member of Thomaston quarterly conference.

E. D. Lane, left without appointment to attend school.

J. M. Frost, transferred to the Vermont Conference.

J. R. Remick to the Maine Conference.

C. T. Coombs to the Baltimore Conference.

CHURCH REGISTER

HERALD CALENDAR

Augusta Dist. Min. Asso. at Fairfield, June 2-4
Maine State Epworth League Convention at Livermore Falls, June 26-27
Norwich Dist. Min. Asso. at Niantic, June 2-3
Sterling Ep. League Assembly, Aug. 20-23
Sterling Camp-meeting, Aug. 25-29

NORWICH DISTRICT. — The district stewards of Norwich District will meet at Niantic, Tuesday, June 3, at 10.30 a. m. J. OLDFAM.

W. F. M. S. — The committee on Thank-Offering desire to call attention to the new program arranged for the auxiliaries and for public meetings. These, with the thank-offering envelopes and several new leaflets to be used with the programs, are for sale for a small sum at Headquarters, Room 16, 36 Bromfield St. Write Mrs. J. F. Small, and for ten cents she will send you a package of samples.

CARD OF THANKS. — I wish, through the columns of ZION'S HERALD, to thank all the good brethren who so kindly remembered us at Conference time. Mr. Baird is suffering from nervous exhaustion, and it will probably be weeks before he is able to be about; and now our daughter Ruth is sick with scarlet fever. It helps us to feel that so many are praying for us.

Mrs. A. W. BAIRD,
32 Wendell St., Providence, R. I.

W. H. M. S. — The Cambridge District will hold a meeting at Winchester M. E. Church on Friday, May 9. Sessions at 10.30 and 2. Rev. F. J. McConnell will give the address in the afternoon. A large attendance is urged. Lunch served for 15 cents. Trains leave North Union Station at 9.25 and 1.25.

B. A. WILLISTON, Dist. Sec.

Now is a good time to begin taking Hood's Sarsaparilla the medicine that cleanses the blood and clears the complexion.

NOTICE. — Preachers' Aid Committee of the New England Conference will meet on Monday, May 5, at 2 p. m., in the Historical Room, Wesleyan Building, Bromfield St., Boston.

L. B. BATES, Chairman.

NEW ENGLAND CONFERENCE — CHURCH AID SOCIETY. — The annual meeting of the Church Aid Society will be held in the Committee Room, Wesleyan Building, Boston, Wednesday, May 7, at 10.30 a. m. Churches desiring help from the Society should be represented at this meeting by their pastor and one member of the official board.

GEO. S. CHADBOURNE, Sec.

Educational Notice

A subscriber of ours, a prominent business man of Boston, writes that he will be very glad to hear from any ambitious reader of ZION'S HERALD who desires to study Mechanical, Electrical, Steam or Textile Engineering and has not the opportunity to attend school. This gentleman, whose name is withheld at his request, has at his disposal a few scholarships in a well known educational institution for home study, the only expense being the actual cost of instruction papers and postage. Write to W. L. B., Box 3737, Boston, Mass., for particulars if you are ambitious and in earnest.

REOPENING AT MONMOUTH, ME. — The Monmouth (Me.) Methodist Episcopal Church will hold its reopening services, Tuesday, May 6. Sermon by Presiding Elder C. A. Southard, at 10.45 a. m. Dr. J. R. Day, Chancellor of Syracuse University, will preach at 2 p. m. At 7.30 a reunion service by former pastors and friends. All cordially invited.

H. L. NICHOLS.

THE CONQUERING CHRIST. — Children's Day Program, prepared for the Board of Education by Rev. T. J. Everett, D. D., of New England Southern Conference. Inspiring and stately music, a splendid review of the victories of the Master, and a triumphant look forward. Order at once from your nearest Book Concern programs and supplements containing exercises and suggestions for decorations. Price, 80 cents per 100, or \$1 postpaid. Send to Board of Education for collection envelopes and free literature.

SELF-IMPROVEMENT. — Miss Helen M. Cole, whose reading and interpretation of Scripture was so greatly enjoyed at the Boston Preachers' Meeting on Monday, will receive a limited number of pupils during May and June in interpretative Bible reading and voice training. Application should be made to W. F. Berry, 14a Beacon St., Boston.

W. F. M. S. — The spring meeting of the Fitchburg District Association W. F. M. S. will be held in the M. E. Church, Leominster, Wednesday, May 7. Sessions at 10 and 2. Miss McAllister of Africa will be the speaker in the afternoon. Morning devoted to business and papers. The "Standard Bearers" are cordially invited to attend. Mrs. M. J. STRATTON, Rec. Sec.

Sent Free for Asking

Liquid Veneer has no equal as a dressing for your Piano or Furniture. It is equally as good for fine wood work or hard wood floors, imparting that new lustrous appearance and finish so much desired. Easily applied with a soft cloth, it is a great and cheap labor saver, the housekeeper's friend. It will not harm the finest piano or any article but, gives a beautiful finish wherever used. To quickly introduce this preparation into a million homes, we will send a trial bottle Free and prepaid to any reader of ZION'S HERALD. Write at once to the Buffalo Specialty Mfg. Co., Buffalo, N. Y., for a trial bottle of Liquid Veneer. It costs you nothing.

CURE WITHOUT MEDICINE

Over 13 Years with the ELECTROPOISE. More than 15,000 patients; an unequalled Oxygen Treatment, greatly improved and never so successful. Address L. A. Bosworth, 26 Bromfield St., Boston.

OBITUARIES

"Strange how we think of Death,
The angel beloved of God,
With his face like an asphodel flower,
And his feet with nepenthe shod.
Strange how we turn and flee
When he comes by the sunset way,
Out of the valley of rest,
Down through the purpling day.

"Why should we fear him so?
What doth the white one bear?
Heart's-ease of Paradise,
Lilies of purer air.
Comes he so soft, so kind,
Down from the singing sky,
Soft as a mother comes,
Stirred by an infant's cry."

Chase. — Mrs. Olive Preston Chase, who had been for many years a patient sufferer, passed from her afflictions to the glorious inheritance, Feb. 19, 1902, at the age of 84 years.

Mrs. Chase was born at Lyme, N. H., July 13, 1818, and was married to Amos Chase, of West Berlin, Vt., April 7, 1842. She was converted in early youth, and labored as a sincere Christian. As the mother of a large family she was thoughtless of herself and went beyond her strength, and was for the last seventeen years of her life confined to the bed with rheumatism, suffering at times intensely; but it was there that the beauty of the Divine was revealed on clouds of suffering. Her life was a continual sermon. If any were sick or in distress, with her deformed hand she wrote them comforting words. Her poetry was highly prized by the Sunday-school and Epworthians, and some of it is among the choicest treasures of the writer. She offered unceasing prayer for the church, and the pastor owes much to her advice and encouragement in the labors of his first charge. Many have entered her room with aching hearts and have gone away feeling that surely heaven and suffering had kissed each other, and determined to be content. Mrs. Chase was for many years a thorough and appreciative reader of ZION'S HERALD, and always enjoyed reading the obituaries. We trust she has met the saints with whom she thus became acquainted. She leaves two daughters — Mrs. V. C. Johnston and Mrs. D. L. Sanders; and four sons — A. N. Chase, G. F. Chase, Rev. I. P. Chase, of Newport Centre, and Rev. N. W. Chase, of Douglas, Arizona.

E. E. WELLS.

Atkins. — Luna Estelle, daughter of William S. and Mary L. Atkins, was born in Cabot, Vt., Dec. 12, 1873, and died in the same town, March 15, 1902.

She was the third child of the family, and the first to pass away, leaving two sisters older, and an only brother younger. The father passed on before fifteen years ago; the mother lives to make a home for the family, and share with the sisters and brother a mother's part of the sorrow occasioned by the death of Luna.

It was the fortune of Miss Atkins to have her childhood training in a Christian home. She began her Sunday-school life when three and a half years of age, and united with the church at twelve during the pastorate of Rev. A. B. Enright, having been baptized in her infancy. At fourteen she sought the deeper work of grace that she believed to be her privilege, and attained to a clear and positive experience, developing a strong Christian character. As the years went on she identified herself with the general work of the church, and was especially interested, in her later years, in missionary and temperance matters. She early became a member of the Epworth League, and was ever interested in the religious welfare of the young people.

Miss Atkins was a graduate of Montpelier Seminary in the class of '97. She chose the work of a teacher, and during her school life, and since her graduation, she taught twenty-one terms. Her last work was done at Lyme, N. H., where she taught five consecutive terms. She helped many under her care to a better life.

On reaching home, Feb. 11, after the close of

her winter term of school, she was ill with what was thought to be only a severe cold. After a few days, as she did not improve, a physician was called, who decided, on his second visit, that she had pneumonia, which proved to be in a very dangerous form in her case. Several times during the two weeks that followed, it was thought a few hours would close her life; but later her disease seemed to yield to treatment, and give her friends hope of her recovery. The improvement, however, was only temporary. After four weeks of much suffering, with unflinching faith in the Saviour, she passed peacefully to her rest, to await the resurrection of the just and the reward of the faithful in Christ Jesus. All through her sickness she was impressed with the conviction that her work was done; and so it proved; but her reward is on high.

After learning of her death the citizens of Lyme sent resolutions of sympathy to the bereaved family, attesting the success of Miss Atkins as a teacher, to the excellence of her Christian character, and to her usefulness as a Christian while among them. The large tribute of flowers for the occasion testified to the respect and love of the many friends of the deceased. The funeral service was held, March 17, in the church, under direction of the pastor, Rev. O. E. Aiken, in the presence of a large and sympathizing congregation. The writer of this notice, by request of the deceased, made the principal address, using James 4:14, second part, as a text; subject, "Our Vanishing Life." Appropriate remarks were added by the pastor and by Rev. J. A. Dixon, a former pastor. The burial was in the family lot at Lower Cabot, the pastor conducting the burial service.

A. L. COOPER.

Enright. — Mrs. Hannah Abbott Enright, widow of the late Rev. Joseph Enright, of the Vermont Conference, died at her home in Burlington, March 8, 1902, in the 68th year of her age.

The deceased was the only daughter of Elias and Mary Abbott, of Landgrove, Vt., and was born in that town, Aug. 3, 1834. She had reached young womanhood before giving her heart to Christ, yet was the first of her father's family to take this step. Her parents and brothers were soon converted, however, and doubtless her influence and example contributed in no small degree to this result. The question of church membership was not settled without deliberation and careful thought, the father and his people being Quakers by ancestry, training and predisposition. But after prayerful consideration the entire family united with the Methodist Episcopal Church, of which they proved loyal members and staunch supporters.

Our sister was married, March 14, 1860, to Rev. Joseph Enright, who was then the preacher in charge of Athens and Brookline, but was living on his farm in Weston. Mr. Enright was a widower, with several children by the earlier marriage; to these the subject of this memoir proved a true mother, and there is every reason to believe that her care was appreciated and her affection reciprocated. For about five years Mr. Enright's appointments were sufficiently near to allow the continued residence of the family on the farm at Weston; but in 1874 they moved to Union Village, and afterward served Hartland, Alburgh, Fairfax, and Stowe. At the latter place the active work of the pastorate was completed, and in 1886 Mr. Enright took a superannuated relation and returned to the farm in Weston.

During these years the older children had gone forth to make places for themselves in the world, but two others, a son and a daughter, had come to gladden the home and to be with the parents till the latter had accomplished life's pilgrimage. Mr. Enright passed on to his reward in 1895, at Windsor, Vt., whither the family had removed some four years earlier. The following year Mrs. Enright transferred her residence to Burlington, where her daughter, Mary E., has since been employed as a teacher in the public schools, and her son George a student in the University of Vermont.

Mrs. Enright's health had been far from firm for some years, and the end was not unexpected when it came, nor did it find her unprepared. Brief services were held in Burlington at the home of F. O. Sinclair, whose wife is one of the daughters of Mr. Enright. At these services Rev. J. E. Mead, pastor of the family, officiated. The more public service was held at the Rachel E. Harlow Memorial Church in

Windsor, and was in charge of the pastor of that church, Rev. W. E. Douglass, who was assisted by Revs. F. H. Roberts, of Hartland, W. H. White, of Brownsville, and the writer. The high place of the deceased in the esteem and affection of all who knew her was attested by the words spoken, the feeling manifested, and the varied and tasteful floral offerings. After the service, which included well-rendered and appropriate selections by a local male quartet, the mortal remains of our sister were laid to rest by those of her husband in Ascutney Cemetery. Hon. Joseph C. Enright, of Windsor, Rev. Archibald B. Enright, of Essex, Messrs. Charles W. Enright of Boston, John A. Enright of Medford, Frank O. Sinclair of Burlington, and Ernest Abbott of Somerville, acted as bearers — the first four being sons of Mr. Enright by his first marriage, the others a son-in-law and a nephew of the deceased.

The wife of a minister is generally regarded as being, like her husband, a servant of the public, and needs to possess more than ordinary qualities in order to meet expectations and to escape the censure which is not unfrequently bestowed when entirely undeserved. But no word of unfavorable criticism concerning Mrs. Enright ever reached the writer, either during the three years that he was her pastor, or at any other time. On the contrary, much has been said in commendation. Quiet and unobtrusive, she was nevertheless a worthy and efficient helpmate to her husband on his charges while in the active work of the ministry. During the years of his retirement from the pastorate she, like him and all the family, was true and loyal to the pastor and the church, and at all times she was a model in the home, a devoted wife, a wise mother and kind friend, doing nothing but credit to the honored name she bore.

F. W. LEWIS.

Lockwood. — William Henry Lockwood was born in Fairfield, Conn., in 1850, and died in St. Johnsbury Centre, Vt., Dec. 28, 1901, aged 51 years.

In 1873 he was married to Miss Addie F. Page, of St. Johnsbury, Vt. They made their home in Fairfield, his native town, till 1893, when they moved to Wilder, Vt., where they resided till 1898. Mrs. Lockwood's aged parents had become so feeble at this time that they needed her care, and it became necessary that they

Naylor's European Vacations and Traveling Chautauqua

High Class--Low Rate

FOR RECREATION and CULTURE, WITH LEISURE COMFORT, ECONOMY

Summer, 1902

Comprehensive, - - Thorough
No Haste, No Waste, No Extras

Art, History, Music, Lectures en route, Preparatory Reading Course

PRIVATE, LIMITED PARTY
PERSONALLY CONDUCTED
BY THE

Rev. S. W. Naylor
2222 ZION'S HERALD,
BOSTON, MASS

J. S. Waterman & Sons
FUNERAL UNDERTAKERS
and EMBALMERS,
2326 and 2328 Washington St.,
Adjoining Dudley St., Terminal.
Personal attention given to every detail. Chapel and other special rooms connected with establishment.
Telephones, Roxbury 72 and 73.

should move to St. Johnsbury Centre to give them the attention required. Here they resided at the time of Mr. Lockwood's decease. When Mr. and Mrs. Lockwood came to St. Johnsbury Centre he was a strong, vigorous man, and little thought that that malignant and much-to-be-dreaded disease, cancer, was about him, ready to make its deadly attack. But so it was. How mysterious are the ways of Providence!

Mr. Lockwood gave his heart to the Lord Jesus while he was a young man, and united with the Methodist Episcopal Church, of which he remained a consistent, faithful member till life's close. He gave the kindest attention to his aged parents, manifesting that tender care and sympathy to the father in his helplessness for months preceding his decease (which took place one year ago), and since then to the mother who survives him.

About two years ago Mr. Lockwood began to have symptoms of failing health. Gradually and steadily these symptoms became clearer and more unmistakable as to the nature of the trouble. For the last three months he was deeply impressed that the end was in the near future, though he made a hard fight for life and suffered severely at times. Nevertheless, he was never heard to murmur or complain at the dealings of Providence. He was always hopeful and cheerful. He trusted all His interests in the hands of Him who gave His life for us, that whether we wake or sleep we should live together with Him. While not a demonstrative Christian, yet he was steady, well beloved, always found the same. He was a loving and tender husband, an indulgent father, a kind neighbor, and a good citizen. He will be greatly missed in the community and in the church of his choice, but in no place so much as in the home.

A wife, two sons, and a daughter, together with the aged mother and a younger brother, remain behind to mourn his absence. But while they weep they do not as those who have no hope. For they may say in the language of the poet: "How blest the righteous when he dies," etc. May the widowed wife and the fatherless children hear the voice of comfort and cheer, saying, "Fear not, for I am with thee. Be not dismayed, for I am thy God, I will strengthen thee. Yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness."

The funeral was largely attended from the Methodist church, Dec. 31. Rev. A. A. Estabrook, a former pastor while at Wilder, officiated, assisted by the pastor, Rev. S. Donaldson, and Rev. H. W. Worthen. The many flowers testified to the esteem in which he was held. His body was interred in the St. Johnsbury Centre cemetery.

S. DONALDSON.

Goodspeed.—Rev. James R. Goodspeed was born in Osterville, Mass., Jan. 9, 1832, and died in the same place, Feb. 5, 1902.

The death of this good man was very unexpected. In the morning, after he had built the fire, he went back to bed for a few minutes. His wife noticed that he was breathing heavily, but before she could do anything he had passed away. His death was a terrible shock to the village, for it was entirely unexpected. He was to have officiated at a wedding in the evening; and the night before, in the best of spirits, had called at the home to arrange the plans.

Mr. Goodspeed was an elder in the Methodist Episcopal Church, having been accepted as such at the Conference session in Providence. This was done in recognition of his faithful services as a pastor in former years. He united with the church at Osterville in 1855, at the time of his conversion. In 1870 he was secured as a supply pastor for the Methodist Protestant Church at South Sandwich, and preached there continuously for a number of years. He was ordained elder by this denomination, and afterwards served the church at Tremont for a long time. After this pastorate he returned to Osterville, where he lived until his death, for the greater part of the time in the house where he was born.

The good people at Osterville soon learned to lean heavily upon him. His loving personality

won for him universal esteem, and he was the friend of all. The different pastors found in him a staunch supporter, one ever ready to make the rough paths smooth. Nor was his popularity confined to the church alone. There is scarcely a family in the village which he did not serve at some time, uniting in marriage or offering a ministry of comfort in days of sorrow. A handsome floral emblem was sent by outside friends as a slight token of the universal regard in which he was held.

Seldom has Osterville seen so large a funeral. The services were very impressive. They were in charge of a former pastor, Rev. G. A. Grant, assisted by Rev. C. N. Hinkley, Rev. R. T. Flewelling, and the present pastor.

His wife alone survives him. The most telling tribute of all to his memory was given by an outsider, who said that the death of this good man brought to the community a deeper sense of the value of righteousness than a hundred sermons.

C. H. P.

Washburn.—Mrs. Jane Bray Washburn was born in Minot, Me., March 15, 1813, and died in Foxcroft, Me., March 22, 1902.

Mrs. Washburn was a daughter of Daniel and Mina Haskell Bray, who lived and died in the old-time Methodist faith. She was a sister of Rev. Sullivan Bray, who for sixty-one years was a well-known minister in the Maine Conferences. Another brother, Rev. Cummings Bray, was a Baptist minister in Providence, R. I. She was the last survivor of a family of thirteen children.

When eighteen years of age, at a camp-meeting at Dresden, she was soundly converted to God, and united with the Methodist Episcopal Church. The love that "never falleth" for Christ and His church was hers to life's peaceful close.

May 18, 1835, she was united in marriage with Moses Washburn, of Foxcroft, Me., who died Dec. 8, 1889. Of the four children born to them three survive her: Mary J., wife of Leander Farris, Leonard H., and Wilbur D., with whom she lived and in whose home she fell asleep. Charles laid down his life in the war of the Rebellion, dying in Christian faith at New Orleans, Oct. 14, 1862. Leonard H. also responded to his country's call, and still lives and suffers from wounds received in the conflict. This good mother left an indelible impress for good upon all her children.

The funeral service at the old home was marked with the same spiritual power and presence that saved and kept the now glorified spirit.

J. H. IRVINE.

EDUCATIONAL

WESLEYAN ACADEMY,

Wilbraham, Mass.

Spring term will open Tuesday, April 1, 1902.

For catalogue or information address,

Rev. WM R. NEWHALL,
Principal.

FISK TEACHERS' AGENCIES

Boston, New York, Chicago, Washington, Toronto, Minneapolis, Denver, San Francisco, Los Angeles.
Manual Free. EVERETT O. FISK & Co.

Lasell Seminary for Young Women

Auburndale, Mass.
(Ten miles from Boston.)

Boston standards of scholarship and conduct of life with advantages of healthful and beautiful suburban residence; rowing and skating on Charles River; out-door games in ample, shaded grounds; best equipped gymnasium and swimming pool under careful hygienic supervision. Lectures and lessons on topics adapted to the ideal administration of homes; pupils properly chaperoned to the best Musical and Literary entertainments in Boston, and to historical places in the vicinity.
For illustrated catalogue, blank forms for application or place on waiting-list, address (mentioning this paper).

C. C. BRAGDON, Principal

Methodist Book Concern

New England Depository

Program for Children's Day

JUNE 8, 1902

The Conquering Christ

Prepared for
the Board of Education by
REV. T. J. EVERETT, D. D.

Price 50c. per hundred, or \$1 postpaid.

Also the CHILDREN'S DAY EXERCISES of the other publishers are now ready.

Send for Samples.

What Shall I Tell the Children?

Object Sermons and Teachings

By GEORGE V. REICHEL, A. M.

The Christian Herald says: "An excellent treasury of illustration and anecdote."

The Presbyterian Journal: "The illustrations are new, and commend themselves."

The Herald and Presbyter: "A volume suggestive in preparing talks and sermons to the young, and will be welcomed by many."

12mo, cloth, \$1.00.

A SPECIAL BARGAIN!

We have just bought a large number of

Smith's Bible Dictionary

Revised and edited by

F. N. and M. A. PELoubET.

8vo, 818 pp., 8 maps and 440 illustrations.

Considered by the best judges to be the standard Bible Dictionary for ordinary use. Published at \$2.00 and never sold for less than \$1.50 with 20c. additional for postage, we offer them for a short time at

\$1.50 postpaid.

Send in your order at once.

Chas. R. Magee, Manager,
36 Bromfield St., Boston.

New Hampshire Conference Seminary

Tilton, N. H.

Winter Term now open. Spring term will begin April 1.

Few schools charging \$500 offer equal advantages. An increasing endowment makes low rates possible. Broad courses of study. Fine buildings and situation. Three hours from Boston. \$100 Plan for limited number. Send for catalogue (mentioning ZION'S HERALD).

GEO. L. PLIMPTON, A. M.,
President

The East Greenwich Academy

East Greenwich, R. I.

Now in its one-hundredth year. Centennial exercises next June. Students received for the spring term which is now open.

For catalogue or information address

Rev. AMBRIE FIELD, Principal.



**CHURCH
CARPETS**

AT MANUFACTURERS' PRICES. 658
JOHN H. PRAY & SONS Co.,
CARPETS AND UPHOLSTERY.
WASHINGTON ST.,
OPP. BOYLSTON ST.,
BOSTON.





Makes
Hot
Breads
Whole-
some

Makes delicious hot biscuit,
griddle cakes, rolls,
and muffins.

ROYAL BAKING POWDER CO., 100 WILLIAM ST. NEW YORK.

"MISS STONE'S OWN STORY"

IN *McClure's Magazine* for May Miss Ellen M. Stone begins to tell the story of her capture by the Bulgarian brigands. This story, which is of thrilling interest and fully illustrated, is to be published at length in this magazine only. Permission is kindly granted us by Editor McClure to reproduce limited portions of the May instalment in our columns:

The Ambush at the Balanced Rock

Suddenly we were startled by a shout: a command in Turkish, "Halt!" I saw Mrs. Oosheva, who was then in the middle of the stream, start backward and attempt to turn her horse aside. An armed man had sprung toward her with uplifted musket-butt, as if to strike her from her saddle. She turned a horror-stricken face upon me, and then swayed as if to faint. Before any of us could say a word, armed men were swarming about us on all sides, seeming to have sprung from the hillside. They crowded upon us, and fiercely demanded that we dismount. They even made as if to pull us off our pack-saddles.

"Give us time," I said in Bulgarian, "and we will dismount. We are women, not men, and cannot get down alone."

The band now gathered swiftly about us, with guns pointed. One of them ordered us to sit and wait—we knew not for what. I had hitherto given hardly more than a glance at them. Now I saw them plainly. They were of various ages, some bearded, fierce of face and wild of dress; some younger, but all athletic and heavily armed. Some wore suits of brown homespun, some Turkish uniforms with red or white fezzes, while others were in strange and nondescript attire. One had his face so bound up in a red handkerchief as to be unrecognizable, others with faces horribly blackened and disguised with what looked like rags bobbing over their foreheads—the knotted corners of their handkerchiefs, as we afterwards learned.

The First Letter to the World

Finally, on the first Monday afternoon after our capture, the same three men who had talked with us before came to where we were sitting, almost as did Job of old, by a charcoal

heap in that deserted place. They produced paper, ink, and a pen from a knapsack, found a board on which I could write, and then commanded me to choose some person in Bansko in whom I had confidence to act as an intermediary. He was to go down to Salonica, so that negotiations could be opened with Constantinople, and a letter sent to Treasurer Peet of the Turkish Missions of the American Board. Finally I chose an old-time friend in the Bansko church, and wrote to him and also to Mr. Peet what the brigands dictated. They set twenty days as the limit of time during which they would wait for the ransom and preserve our lives. No copies of these letters are at hand. What were my feelings when I wrote what seemed to me a sure death sentence for both Mrs. Tsilka and myself! These restless men stood over me and made sure I did not abuse my opportunity, and as soon as the two letters were finished they took back the unused paper and pen and ink, as was their invariable custom afterward.

Nine Days to Live

It seemed impossible that the money should be raised in those few days, yet we clung to the hope that by some miracle the attempt might prove successful. The days passed with infinite slowness while we waited for some news from the outside world, some evidence that our plea had been heard. Eleven days passed; then our dread visitors came to us again, and we perceived instantly from their ominous manner that we might expect the worst. Briefly and gruffly they told us that our attempt to reach the world had failed.

"Your man in Bansko has done nothing," they said.

It was a bitter, bitter disappointment. Eleven days of our twenty had been lost. Our hopes sank; we felt that we were condemned and forgotten. Only nine days of life left to us!

[To be continued.]

Feeding to Fit

is the problem with infants. The growing child has ever changing needs, but a perfect milk can never go amiss. Borden's Eagle Brand Condensed Milk is the acme of substitute feeding. Send 10c. for "Baby's Diary." 71 Hudson St., N. Y.

Boston Methodist Social Union

On Monday, April 28, the last regular meeting of the Boston Methodist Social Union for the spring months was held at the American House, beginning at 5.15 with the usual social hour. R. S. Douglass, the president, was master of ceremonies.

After the banquet and the disposal of routine business, Rev. Herbert W. Stebbins was introduced and delivered a very interesting address on, "What America can Learn from Europe." He narrowed his theme down to, "What can we learn from the management of cities in Europe?" Municipal economy was the main thought. In the matter of public works, for instance, men possessing specialized and scientific knowledge found permanent positions at the heads of departments. They studied their local problems in the light of their own knowledge and in the light of the experience of engineers in all parts of the world. Administrative ability is at a premium. Professional mayors are coming into prominence. Young men in Germany are educating themselves for positions of this kind. The important feature in European municipal life is the assured tenure of office. In concluding his address he said: "What the workingman is crying for is the preacher who shall know the conditions under which he is living, and preach out of the knowledge of those conditions."

Edwin D. Mead was the speaker of the evening. His topic was, "America and the World." His first proposition was that the plan of government adopted by this country had not only been the model for later governments, but had seriously affected the constitutions of the Old World. He specified particularly how the English colonies had followed the American system in place of the mother country. The public school and the free public library originated in the United States, and the idea is now incorporated in the educational systems of England and Europe. America has also set the example in the matter of the relation of the church and state, and the Nonconformist bodies of the Old World are the result. Mr. Mead, in dwelling upon the influence of revolutionary ideas in Europe, told the story of Bulgaria's struggle for freedom, and how it grew out of the influence of Robert College, where many of the leaders had been educated. In his conclusion he declared that the steadily increasing commercial supremacy of our nation would inevitably force the great nations to disband their immense standing armies as a sheer economic necessity, so the men could devote their energies to some productive employment. Thus America would promote universal peace.

The Removal of the Time Limit

REV. J. I. BARTHOLOMEW.

I observe that the editor of ZION'S HERALD and his Washington correspondent consider the removal of the time limit a serious mistake. Perhaps it was. In my judgment its trial has been too short to justify a definite conclusion as to its practical value. I favored the removal, partly because I thought it would provide for certain cases which seem to demand long pastorates, and partly because I thought it would facilitate the early removal of a man who was a misfit. That still seems to me to be the case. Nothing in the editorial comment nor the letter from Washington throws any light on either of those questions. Two statements in the letter are significant: "For weeks the report had gone out that the presiding elders' policy was to hold every man down who could return to his charge." "If no 'church calls' a man, he is relegated to the back seat." If those two principles are carried out, we shall certainly need a time limit, and a short one, to keep our itinerancy in motion. They are both contrary to the genius of our economy, which demands that every man shall be assigned to the field in which he can do the most good, and provides adequate power to put him there—at least it does now that the time limit is gone. The "power" may not be accompanied with adequate wisdom, and the views of pastors and presiding elders and quarterly conferences may assist, and ought to be encouraged to assist, in furnishing the needed light; but with the distinct understanding that the Bishop, and not the invitation of the church or the preference of the minister, is to make the decision. I write this to call attention to these two menaces to our itinerancy, which, I think, are not limited to the Baltimore Conference.

Willimantic, Conn.